
Polidore Virgil, by
Birth an *Italian*, the
greatest Antiquary in
his Time: He was
Arch-Deacon of *Wells*,
in the Reign of King
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THE WORKS

OF THE
Famous Antiquary,
Polidore Virgil.

Compendiously
English't by *John Langley*, late Master of *Paul's*
School, *London*.

CONTAINING
The *Original* of all *Arts*,
Sciences, *Mysteries*, *Orders*, *Rites*,
and *Ceremonies*, both *Ecclesiastical*
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A Work Useful
For all *Divines*, *Histori-*
ans, *Lawyers*, and all *Artificers*.

L O N D O N,

Printed for *Simon Miller*, at the Star in *St. Paul's*
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Polidore Virgil.

The First BOOK.

CHAP. I.

The Originall of the Heathen gods.



When the spirits of the *Ephes. 6.*
ayr (whom the Scripture calleth, *Rulers of*
this world) began to
give answers of Prophecy, out of Images,
made to resemble mortal men, and by
their wicked subtlety, did pretend
themselves sometimes to be of the
number of good spirits, sometimes gods
celestial, and sometimes the souls of
valiant Lords: they brought men into
such errour and perplexity, that in short
space they did altogether alienate mens
hearts from the religion and reverence
of the true God. And for as much as
their

B

their

*Oracles
doubtfull,*

*What men
were deified.*

*Isis.
Neptunus.*

their spirituall nature is subtil, they usurped the name of good Angels. For according to the opinion of antiquity, not onely to every man, but also to every singular place and family, were allotted two Angels; Whereof the one went about to endamage them: the other with all its endeavour, studied to profit them. These invaded particularly every house, conveyed themselves into mens bodies, and closely in their entrails, imbezelled their health, procured diseases, illuded their hearts with phantasticall visions and dreams: and by such mischief inforced men to repair to them for help, and inquire their Oracles and answers; which of purpose had doubtful understandings, lest their ignorance should be perceived. By these deceitful means they were so deified, that sundry people after divers sorts chose them gods, and with great reverence worshipped them. For such men as a Nation had attained any speciall Commodity by, to the furtherance or garnishing of their living, or builders of Cities, or Ladies excellent in Chastity, or men puissant in Arms, were honoured for gods; as the Egyptians had *Isis*; the Assyrians, *Neptune*; the Latines, *Faunus*;

Faunus: the Romans, *Quirine*; Athens, *Faunus*.
Pallas: the Delphians, *Apollo*; the *Pallas*.
 Grecians, *Jupiter*; the Assyrians, *Belus*, *Apollo*.
 and many Countries had divers other *Jupiter*.
 gods; and some (which is a shame to *Belus*.
 speak) worshipped brute beasts, and
 took them for gods; by reason whereof,
 the Grecians had the opinion, That the
 gods had their beginning of men. And
 thus when men withdrew their phan-
 tasies from Images, to the spirits invi-
 sible, they were perswaded that there
 were many gods, and of no smaller
 number then mortal men.

Of this variety of opinions, the Phi-
 losophers (which layed aside all private
 and publique affairs, employing all
 their study in searching out the truth)
 took occasion to dispute of the nature
 of gods diversly. *Thales Milesius*, *Thales*.
 which first searched such matters, said,
 That God was an *Understanding*, that
 made and fashioned all things of the
 water, as matter prejacent. *Pythagoras*
 called him, *A Lively Mind*, that pier-
 ced and passed through all things, of
 whom all living creatures received
 their life. And *Cleanthes* defined God *Cleanthes*.
 to be *The Ayre*. *Anaxagoras* esteemed *Anaxago-*
 him to be an *Infinite Mind*, which did *ras*.

Chrisippus. move it self. *Chrisippus* thought he was a natural power, indued with godly reason. Some were of the opinion, that there were no gods. *Diagoras* and *Theodorus*. *Theodorus* affirmed plain, That there was no God at all. *Protagoras* reported, That he knew no certainty of the Gods; wherefore the *Athenians* banished him out of their Empire. *Epicurus* granted there was a God; but one that was neither liberal, bountifull, nor had any regard of things: that is to say, God is no God; but a cruel and unkind Monster. *Anaximander* supposed the gods to be born, and not to dye, till after many ages. The *Egyptians*, becaule of the Ancestry of their lineage, feign the gods to have begun among them, and that they were but two, and everlasting: the Sun; whom they called *Osiris*; and the Moon, that was named *Isis*. Notwithstanding *Lactantius* writeth, That *Saturnus* was the first Father of the gods, which begat *Jupiter*, *Juno*, *Neptune*, *Pluto*, and *Glaucia*, by his Wife *Ops*. And for the benefits that they shewed to their Subjects, they were deified.

Saturnus father of the gods.

But in such variety of opinions, it is a thing difficult to determine the first off-spring

off-spring of their gods, both because they be but vain, and also sprung out of mortal humanity. And again, to speak of God, as he is in his supernatural essence, is a thing dangerous; because we can neither behold the resplendent brightness of his Majesty with our corporal eyes, nor with any quicknesse of wit, comprehend his infinite might, as the Poet *Simonides* did declare very well: For when he was required of King *Hiero*, to shew him what thing, and of what sort God was, he desired to have one day respite; when he asked him the next day, he prayed to have two dayes: and as often as the King required of him an answer, he increased the number of the dayes of deliberation: the King marvailing that he doubled so many times the dayes, inquired why he did so. For the more (said he) that I consider the thing, and muse on it, the more obscure and intricate, it seemeth to me. Which thing if the Philosophers (which like to blind warriours, wandering in darknesse) had done, they would not have devised so many lies to offend or displease their Creator. For it is better to be ignorant in the truth, then to reach error. Therefore to con-

*To speak of
the nature
of God is
dangerous.*

Simonides.

One God.

clude (as *Macrobius* writeth) There is but one God, subject to no mutability, who is One Eternall Being, of all naturall things: the cause principall who saith by his Prophet *Esay*, I am God, before me there was no other, neither shall be after me, without beginning, onely everlasting, of whom *Virgil* writeth thus.

*Heaven and Earth, and the Water large,
The bright circle of the heavenly sphere:
The Spirit all fostereth; and hath full
charge.
Passing through all, to guide it every
where.*

What God

And *Plato* saith, There is but one God, and affirmeth that this world was created by him; and was called God, because he giveth freely to men, all things good and profitable, and is the principall fountain of all goodnesse in this world.

CHAP.

CHAP. II.

The Principles of natural things.

ALthough it had been convenient to have begun this present Treatise with declaring the principles of natural creatures; and so consequently to have expounded the original of the gods, forasmuch as they have their beginning of the same things: yet the reverence that I have to the true God, which was before all other creatures, moveth me to begin at him, as the cause principal of the rest. Therefore as concerning the causes of things, I will shew first the minds of the Philosophers that be most probable, untill I come to the truth it self. *Thales*, one of the seven wise men of *Greece*, hath an opinion, that water was the material cause of all things. Contrariwise, *Heracitus*, an *Ephesian*, and *Hippasus*, suppose all to be procreated of fire. *Empedocles* saith, the four Elements were the causes of things, as *Lucretius* writeth.

*Water is
cause mate-
rial.
Fire.*

*Of water, Earth, Ayre, and fiery glee: Four Ele-
All things natural duely procede.*

ments.

B 4

Anax-

Ayre.

Atomes.

The World
was made
of naught.

Plato:

Anaximenes thinketh all things to have their beginning of the Ayre. *Metrodorus* affirmeth the univerial World to be eternal, without begining or end. *Epicurus* one of *Democritus* disciples, putteth two causes, Atomes, or Mores, and vacuity or emptinesse, of these he saith, the four Elements come. These are the opinions of the Philosophers, that were men without the knowledge of God : but (as *Moses* and *Josephus* record) the Scripture concludeth that in the beginning, God made all things of nothing ; as Saint *John* saith, all things were made by him. And therefore (as *Lactantius* writeth) let no man be curious in searching, of what materiall God made these great and wonderfull works, for he formed them all of nothing, by the power of his mighty word. For as *David* the Prophet singeth, he spake the word and they were made, he gave Commandement, and they were created. Of the same opinion is *Plato*, in his book called *Timæus*.

CHAP.

CHAP. III.

The procreation of Man, the diversity of Languages, and division of Nations.

THE most famous writers of natural Histories (as *Diodorus* recordeth) spake of two sundry manners of birth, and first stock of mankind. For they which contend that the World was ungenerate, and without any danger of corruption, say also that man hath been in a certain perpetuity, without beginning. Of this opinion, were *Pithagoras*, *Architas*, *Xenocrates*, and *Aristotle*, with other Peripateticks, affirming that all things in the eternal world, which have been, or shall hereafter come to passe, be by Generation endlesse, and without beginning, and have onely a circuit and course of Generations, wherein both the birth, and naturall resolution of things may be perceived. Other that suppose this world had both an Originall cause of being, and shall also end by putrifaction, hold opinion that man had a time of his Generation. For this cause the *Egyptians* report, that men were first born among them, as well by reason

The opinions of the birth of man.

The second opinion.

The Egyptians opinion of man.

Mice engendred of the mud.

The story of Psammaticus.

reason of the fruitfull ranknesse of the soil, and seasonableness of the Ayre, and because of the River *Nilus*, which for the lusty farnesse of the slime, doth procreate diverse kinds of beasts, and hath in it self naturally a certain nutritive power. For in the Country of *Thebaïs* Mice be engendred of the mud : wherefore men in those parts stand in admiration when they behold the fore-parts of them to the brest, wallow and move sensibly in the mire, and the hinder parts not yet fashioned, and without shape. Neverthelesse, *Psammaticus* their King, desiring to know in what Countrey, men were first begotten, devised this means. He caused two young Infants new born, to be delivered to his herdmen, to be brought up among his cattell, and commanded that no man should speak any word to them, because he would know what word they would speak first. Then two years after when the herdmen opened the door where they were nourished, they stretched out their hands, and cried *Becos*, which in the *Phrygians* language, signifieth bread. Thus it was known that the *Phrygians* were the eldest lineage, and first born. The *Ethiopians* do conjecture

jecture themselves to be the first, because no man would come out of any other place into that Region, and they of that be by a general consent, called home-bred, and (as *Diodorus* saith) it is probable that those under the Meridional Equator, should be the ancientest of all. For seeing the heat of the Sun drieth up the moisture of the earth, and hath also of it self, a power to give and preserve the life of things, it is like that the place which is situate nearest to the Sun, should bring forth the first living creatures. For that cause *Anaximander* taught, that men first sprung of water and Earth, warmed with lively heat. *Empedocles* in a manner confirmeth the same, where he writeth that every particular member was severally made, and proportioned of the Earth (as a mother) and so to have been compacted, and conglutinated by heat and moisture into the perfect figure and shape of a man.

The *Aethi-*
opians opini-
on of man.
Aborigines.

Anaximan-
der.

Democritus thinketh men were first made of Water and Mudde, tempered together. *Zeno* judgeth the cause of Mankind to have proceeded of the New World. And men to be onely begotten by the ayd and comfort of the di-

Democritus.

Zeno.

vine

Part II.

*God made
man.*

*Adam the
first man.*

*Diversity of
speeches.*

vine fire, that is, the providence of God. As for the Poets, some feign, how man was made out of soft clay by *Prometheus*. Some say, that they sprung of the hard stones that *Dencalion* and *Pirra* cast: And thus much is of the vain opinions of the Gentiles. But to speak the truth, (as Scripture teacheth) the beginning of man was in *Jewry*. For God, when he had finished the World, did create the first man, *Adam*, of the Earth of the field of *Damascus*, as some think. Thus *Adam*, made by God, marrying his Wife *Eve*, was author, and beginner of the whole Posterity and Linage. But for as much as God formed but one man, and indued him with one kind of speech onely, to utter and declare the things that he contained in his mind: men perchance will marvail, what the cause should be, that there be at this day so many diverse languages, that according to the variety of Countries, there be sundry speeches. And therefore I thought it convenient to shew the occasion of the same. When *Nimrod* the son of *Cham*, that was son to *Noe*, after the universal floud, went about to withoraw men (which feared the danger of drowning) from the wor-
ship

ship of God, supposing all their hope
 to consist in their own might and
 power, perswaded them to build a
 Tower of such altitude, that the water
 should not be able to overflow it. *Religion,*
Babylon,
 Whilest they were thus earnestly occu-
 pied about their enterprize, God divid-
 ed their speeches in such sort, that
 not one of them could understand ano-
 ther, by reason of the discord and dis-
 agreeing of their languages. And thus
 began the diversity of tongues that we
 use now. The same was the occasion
 that the posterities of *Noe* were disper-
 sed and scattered abroad. For when
 one could not understand another's
 language, it came to passe, that every
 man departed into sundry Provinces
 and Countries, and there named pla-
 ces, whereof they had the government;
 and also Cities, which they builded, af-
 ter their own names, as *Eusebius* testi-
 fieth. The sonnes of *Noe* were *Sem*, *Sons of*
Cham, and *Japhet*. The issue of *Sem* *Noah.*
 was *Elam*, whereof the *Elamites* came.
Affur, of whom the *Assyrians* were na-
 med. *Arphaxad* was the first founder
 of the *Arabians*, and *Lud* of the *Lidians*:
 the children of *Cham* were *Chus*, that
 named the *Ethiopians*; and *Mesre* the
 beginner

Division of Nations,

Sons of Noah.

Authors of the names of Countries.

beginner of the Egyptians. *Chanaan*, of whom the Canaanites had their name: the lineage of *Chus* was *Seba*, whereof the *Sebees* came; and *Evila*, of whom came the *Evelites*. And seemingly we must believe, that of them came all other Nations and people of the world, which be now in so great number, that they cannot easily be numbred.

CHAP. IV.

*The beginning of Marriage, and
sundry rites of the same.*

*Instruction
of wedlock.*

GOD, after that he had fully accomplished, and perfectly created the world, and when all the creatures therein were in their kind consummate, (as *Moses* teacheth) he made man last of all, to be Lord and Sovereign of the whole body of the world, as one to whom all his work should be subject, because he was fashioned after his own likenesse. And lest so worthy a creature should by death perish, or the world might want his governour & ruler, it pleased him to make woman
out

out of the body of man, and so with the bond of Matrimony, combined them together, that they should not live after the manner of brute beasts: therefore hath God joyned *Adam* and *Eve* in Marriage in Paradise, before they knew sin, that by the congression and company of these two sexes, and kinds, their issue might be enlarged, and so replenish the whole World. In this sort was Matrimony instituted, albeit antiquity feigneth *Cecrops* King of the *Athenians* to have ordeyned Matrimony, for which cause, he was reported to have had two faces. But all Countreyes did not enter like bond of Matrimony, neither kept it after one fashion. For the *Numidians*, *Egyptians*, *Indians*, *Hebrews*, *Persians*, *Parthians*, *Thracians*, and almost all the *Barbarians*, every one according to his substance married Wives, some ten, some more. The *Scythian*, the *Stoicks*, and *Athenians*, used their children and wives in common, and copulated with them abroad openly like beasts. The *Messagites* married every one a wife, but they used them commonly. Among the *Arabians* it is the manner, that all Kinsmen should have but one wife, and he

Marriage began in Paradise.

Cecrops.

The manners of divers Nations in Marriages.

Massagites.

Arabians.

*Punishment
for Adultery.*

he that came to meddle with her, should set his staff at the doore; for their custome was to bear a staff, albeit she lay every night by the eldest, by this means they were all brethren. An Adulterer was there condemned to death, which was perceived by this, if he were of another family or kindred. Where chanced on a time a strange thing, worthy to be had in memory, there was a certain Kings daughter of excellent beauty; which had fifteen brethren, that loved her all intirely well, and used one after another, to resort to, and keep company with her: she began by such daily dalliance, to be weary of their wanton company, and devised this feat, she prepared staves like her brothers staves, and by and by as one was gone, she set a staff at the door like to his, and by that deceit, the other, when they came to the door, supposing one to be within, pressed no further, and it fortun'd on a day when they were all together in the Court, one of them departed from the other, and repaired to her house, and when he espied a staff at the gate, thinking it to be some Adulterer, for he was assured that he left his brethren in the Court, he

he ran to his father and accused his sister of Adultery; but when the matter was known, it was perceived that he had falsely slandered her. The *Affyrians* and the *Babylonians* bought their wives in open Market at a common price, which custome among the *Saracens* and *Arabians* yet still remaineth. When the *Nazamonies* were first married, they used to suffer their wives to lie the first night with all her guests, in the worship of *Venus*; and from thenceforth they kept themselves chaste, and pure of living. A certain people of the *Carthaginians*, which border on *Egypt*, were wont to offer such maidens as should be married, to the King of that Region, to deflower whom it pleased him. In *Scotland* also the usage was that the Lord of the soyl should lye with the bride before her husband; but for so much as it was unsuited to be frequented among Christians, their King *Malcolme*, the third of that name, about the year of our Lord, M. XGIX, did abolish that beastly abomination, and ordained that every maid should give the Lord for the redemption of her maidenhead, a Crown of Gold. Some people lived single, as certain Nations

Buying of Wives.

Nazamonies

The use of Scotland.

Malcolme King of the Scots.

Single livers

Divorce-
ment.

Spurius
Servilius.

Moses or-
dained Di-
vorcements.

Rites of
Marriages.

called *Crista* and *Esseni* among the *He-
brews*, which did abhor the calamities
and troubles in marriage. Wedlock
was observed sincerely and reverently
of the *Romans* till Divorcement began,
which although it be an occasion that
Women should more earnestly keep
their chastity, yet our Religion doth
scarcely permit it. One *Spurius Servili-
us*, the year after the City was found-
ed 521. (*Marcus Pomponius*, and
Caius Papirius being Consuls) first sued
a Divorce from his Wife, because she
was barren: for which fact, although
he affirmed openly before the Censors
that he did it only because he would
have issue, yet he was evil spoken of
among the common sort. This decree
of divorcing was taken out of the Laws
of *Moses*, which made the first consti-
tution of that statute; yet was there
this difference. For by *Moses* it was one-
ly lawfull for the Husband to forsake
his Wife; but the *Romans* decree gave
them both like liberty. The Rites of
Marriage were divers in *Rome*; the man-
ner was, that two children should lead
the Bride, and another bear a Torch be-
fore her of white thorn, in worship of
Ceres: that like as she with fruits of the
earth

earth doth nourish men; so the new bride like an housewife, should bring up her children. Which manner is used in England, saving that instead of the Torch, there is born here a cup of Silver or Gold before them. A Garland also of Corn-eares was set on her head; or else she bare it in her hand, or if that were not, when she came home, wheat was scatered abroad over her head in betokening of plenty and fruitfulness.

Also before she came to bed to her Husband, Fire and water were given her, which have power to purify and cleanse; signifying thereby that she should be chaste and honest of her body. There were besides these, divers Rites which I omit. The maids of Greece and Rome (as it may appear by Homer and Catullus) were usually accustomed to gird their Privity with a lace, or swatchel, till the day of their Marriage. The Bride anointed the posts of the doors with swines grease, because she thought by that means to drive away all misfortune, whereof she had her name in Latine. Neither might she step over the threshold, but must be born over, to declare that she loseth her Virginity

Fire and
Water given
in token of
chastity.
Maids of
Rome and
Greece.

Uxor ab
ungendo.

unwillingly, with many other superstitious ceremonies, which be too long to rehearse.

CHAP. V.

The Institution of Religion, and who worshipped gods first with sacrifice.

*Occasion of
Idolatriy.*

*Images of
Kings.*

IT is no doubt but men which at the first without any Governour, led a barbarous and rude manner of life, did highly advance their first Kings honour and prayes; and by the perswasion of the Devil, either for their wonderfull courage and vertue, or to flatter the condition of their dignity, or for some special benefit that they received by them, magnified them as gods. Whereby it came to passe, that Kings, being well-beloved of their people, left a fervent memorial of themselves among their subjects and posterity; by reason whereof men made Images of them, to take a comfortable pleasure of the beholding of them: Afterward because to encourage men to vertue and chivalry, they revered them as gods, for every valiant courage would with
more

more alacrity enterprise dangerous adventures for the common-weal, when they perceived the noble acts of worthy and puissant men, to be recompensed with honour and laud of the immortal Gods. Thus Temples began first to be builded, and service of the gods to be performed, by the ordinance of *Meliffus*, in the time of *Jupiter*, or not long before. Yet that the true and certain original may be absolutely known, let us appoint the custome of idolatry, to have begun in the time of *Belus* King of the *Assyrians*, which reigned in the 3180 year of the world whom the *Babylonians* first worshipped for a God, and set up an Image of him; and therefore they that think Idolatry hath endured from the beginning of the World, are deceived. *Herodotus* saith, that the *Egyptians* first builded Altars, Temples, Images, and offered sacrifices to the gods, and after taught them to strangers: Some suppose that *Mercury* shewed with what ceremonies gods should be honoured. Some say, it was devised by King *Numa Pompilius*.

Diodorus thinketh that the *Ethiopians* did institute the Rites of sacrificing

Meliffus.

Belus.

Ethiopians.

to the gods, which thing *Homer* in his *Ilias* witnesseth, where he telleth how *Jupiter* and the other gods went into *Aethiopia* to the oblations that were customably made there, and also repaired thither to be cherished with the fragrant odours; that perfumed the sacrifices. And the *Aethiopians* received this reward of their holinesse; that they should never be conquered, but ever live in liberty. without any bondage. *Lactantius* affirmeth, that *Melissus* King of *Creet* did first sacrifice, and ordeined other solemn rites in the ceremonies of their gods. In *Italy*, *Janus* and his son *Fannus* appointed sacrifices to *Saturn*; and after them, King *Numa* set up a new Religion.

Janus,

Cadmus,

Orpheus,

Cecrops,

Cadmus out of *Venice*, and *Orpheus* out of *Thrace*, brought first into *Greece* the mysteries, solemnities, dedicating of Images, and Hymns of their gods.

Albeit, *Herodotus* saith that *Cecrops* King of *Athens* transported all such constitutions and ordinances out of *Egypt* into *Greece*, and first invocated *Jupiter*, founded Images, set up Altars, and offered sacrifices, that were never seen before in *Greece*. But to God Almighty, whom

whom we Christians honour and serve,
Cain and *Abel* first offered; and *Enos* *Cain.*
 first called upon the name of the Lord. *Abel.*
Enos.

CHAP VI.

*who found the Letters, and the number
 of them.*

Letters, wherein is contained the
 treasure of knowledg, and by whom *Letters.*
 things notable be preserved in fresh re-
 membrance, after the opinion of *Dio-*
dorus, were found by *Mercury* in *Egypt*,
 yet some say one *Menon* an *Egyptian* *Diodorus*
 devised them: but instead of the letters *Menon.*
 they of *Egypt* used to signify and declare
 the intents and conceits of their minds *The Egypti-*
 by the figures of beasts, Fishes, Fowls, *ans letters.*
 and Trees. *Pliny* saith, he thought
 that the *Assyrians* excogitated the let- *Pliny.*
 ters which *Cadmus* brought out of *Phæ-*
nice into *Greece*, which were but 16 in *Cadmus*
 number. A b c d e g i l m n o p r s t v. *found four-*
 to these *Palamedes* added in the battel *teen letters.*
 of *Troy* other four, viz. *Ξ Θ Ϟ υ.* *Palamedes*
Simonides found as many, viz. *Ϝ Ϟ η ω.* *added four*
 whose power is contained in our letters. *Ari-*
stotle *letters.*

Epicarmus.

Cadmus.

Eumolphus.

Moses.

*The Sons of
Seth found
the letters.*

Astle saith there were 18, of the old,
α β γ δ ε ζ η θ ι κ λ μ ν ο π ρ σ τ υ φ.
and that *Epicarmus* put to the other
two, θ and ω. *Hermolaus* is supposed
to have added γ. *Herodotus* writeth,
how that the *Phenicians* that came with
Cadmus to inhabite *Thebes*, brought
letters into *Greece*, which were never
seen in use there before-time. Some
think the *Ethiopians* invented them,
and then taught them to the *Egyptians*,
that were one of their Provinces. But
Eumolphus telleth unfainedly that the
beginning of letters did proceed of
Moses, which reigning long before
Cadmus dayes, taught the *Jews* the let-
ters, and thence the *Phenicians* recei-
ved them, and the *Greeks* learned of
them. Which thing is conformable
to the saying of *Pliny* before rehearsed:
for *Jury* is a part of *Syria*, and the *Jews*
be *Syrians*. Nevertheless I find by
Iosephus that writing was before *Noe's*
flood, for the sons of *Seth* wrote in two
Pillars, one of brick and another of
stone, the Science of *Astronomy*, where-
of that of *Stone*, in the time of *Iosephus*
remained in *Syria*. *Philo* ascribeth the
invention of them to *Abraham*, which
was

was elder then *Moses*, albeit I had rather assign to *Seths* children, the beginning of writing, As for the *Hebrew* letters which be now, according to Saint *Jeromes* opinion, were but newly invented, and devised by *Esdra*s: for before that time the *Hebrews* and *Samarites* used all one Characters.

Hebrew letters.

The old greek letters were the same that the *Romans* use now, as *Pliny* conjectureth by a certain brasse Table that came from *Delphos*, which was dedicated and hanged up in a Library in the Temple of *Minerva* at *Rome* in his time. They were brought into *Italy* by *Evander*, and the *Arsadians* which came into *Italy* to inhabit there, as *Ovid* telleth in his book *De fastis*.

Greek letters

Evander brought letters into Italy.

The *Hettrurians* had also a form of letters by themselves, wherein the youth of *Rome* was instructed, as well as in the Greek letters, which one *Demeratus* a *Corinthian* taught the *Hetrurians*. And like as the *Grecians* had enlarged the number of their letters, so the *Italians* following their example, put to theirs, *f k q x y z h*. which *h* is no letter, but a sign of aspiration: *f* they received of the *Aolians*, which both among the old *Romans* and *Aolians*

Demeratus taught the Hetrurians letters.

The letter F. was taken of the Aolians.

lians had the same sound and pronun-
tiation that p. with an aspiration hath,
which we use in writing *Greek* words.
And afterward *Claudius Caesar*, as *Quin-*
tilian writeth, appointed that it should
be taken in the place of v. consonant,
as *fulgus* for *vulgus*, *fixit* for *vixit*;
And even so our *English* men use to
speak in *Essex*, for they say *Fine-*
ger for *Vineger*, *Feal* for *Veal*, and
contrariwise, a *Vox* for a *Fox*, your
for four: And in processe of time it
was used for ph. in *Latine* words. k.
was borrowed of the *Greeks*, but no
good *Antheur* useth it in writing *La-*
tine. q. was added because it hath a
grosser sound then c. The letter x. we
had also out of *Greece*, although (as
Quintilian judgeth) we might well for-
bear it, forasmuch that they used for it
either c s or g s. Likewise y and z,
were sent from the *Grecians*, and be
used of us onely to write *Greek* words.

CHAP.

CHAP. VII.

The Invention of Grammar.

NExt the Letters, the invention of grammar ordinarily succeeds, both because it is the foundation and ground whereon all other Sciences rest: and also forasmuch as it taketh the name of letters; For *Gramma* in *Greek* signifieth a Letter in *English*. Grammar is an Art that doth consist in speaking & writing without fault, so that every word have his due letters, and (as *Quintilian* *Two parts of Grammar* supposeth, is divided into two parts: the way to speak congruously, and declaring of Poets. As *Tully* writeth, there is required in Gramarians, the declaration of Poets, the knowledg of Histories, exposition of words, and a certain utterance of pronounciation. It had the beginning of marking and observing what was most fit or unfitting in communication, which thing men counterfeiting in their speech, made this Art, even as Rhetorick was perceived. For it is the duty both of Grammarians, and Oratours to have a regard and respect, how to speak. *Hermippus* saith that

Epicurus
taught
Grammer
first.
Crates
taught
Grammer
in Rome.

that *Epicurus* first taught the Art of Grammer, and *Plato* espyed and perceived first the commodity and profit of it. In Rome, it was nothing esteemed till one *Crates Malotes* was sent by King *Attalus* to the Senate to teach it between the second and third battels of *Punicks*, a little before the death of *Ennius* the Poet. It is of all other Sciences the most special, for it sheweth a means to attain all the rest of the liberall Sciences. Neither can a man come or attain to any excellency in any Art, unlesse he have first his principles of Grammer, perfectly known, and thoroughly perceived.

Therefore in old time Grammarians were called judges and allowers of all other writers, and for that cause they were called *Critici*.

Antonius -
Enipho a
Schoolma-
ster.

In this excelled *Didymus*, and *Antonius Enipho*, whose Schoole *Marcus Cicero* resorted unto divers times after his affairs of the Law were ended: *Nigidius Figulus*, *Marcus Varro*, *Marcus Valerius Probus*, and the arrogant *Palemon*, with many other of the Greeks, *Aristarchus*, *Aristotle*, and *Theodoces* were chief.

CHAP. VIII.

Of Poetry, and Meter, and sundry kinds
of the same.

POetry is a goodly Art : as well be-
cause no other discipline can be
perceived, except a man study it, vehe-
mentely, for it comprehendeth all other
sciences : as for that, where other facul-
ties be deviled by the pregnancy, of
mans wit, this art onely is given, of na-
ture by a divine inspiration, without
which *Democritus* affirmeth there could
never be excellent Poets : for it procee-
deth not of Art or Precepts, but of a
naturall inspiration, and spiritual pow-
er. And therefore *Ennius* called Po-
ets holy, because they be by a special
prerogative commended and praised to
us of God. The beginning of this art
is very ancient, and, as *Eusebius* saith, it
flourished first among the *Hebrews*, that
were long before the *Greeks*. For *Mo-
ses* the great Captain of the *Jews*, what
time he led them out of *Egypt* into the
land of promise, passing the red Sea,
which by the power of God gave place
to them, inspired by the holy Ghost,
made

Poetry.

Poets be cal-
led, holy, of
Ennius.

Hebrews were Au-
thors of Po-
etry.
Moses.

*David.**The Psalter
of David.**Solomon.**Job.**Orpheus.**Linus.**Livius An-
dronicus.*

made a song of Hexameter Verses, to render thanks to God for that benefit.

And *David* the holy Prophet of God, after he was dispatched of all his affairs in war, and escaped the assaults and dangers of treason, living in great peace, devised many pleasant tunable Hymns, for the praise of God in sundry kinds of Meter. For as *Saint Jerome* saith, the Psalter of *David* goeth in as good number and measures, as either the Greek *Plaudes*, or the Latine *Horatius*: sometime in *Alcaeus* number, sometime in the Metre of *Sappho*, sometime with half measures. What is goodlier then the song of *Moses* in *Deuteronomy*, and of *Isaiah*? more ancient then *Solomon*? more perfect then *Job*? We may worthily ascribe the invention of it to the *Hebrews*: but indeed *Orpheus* and *Linus*, and after them, *Homer* and *Hesiodus* did first polish and adorn the Art with all kind of Furniture. The Romans received it not till of latter time; for *Livius Andronicus* (as *Tully* writeth) in the 13 year after the City was builded, (*Caius Claudius Cento*, and *Marcus Tuditanus* being Consuls) set forth the first enterlude or fable, a year before *Ennius* was born. Before those dayes, it was

was had in such despite, that if one had professed himself to be a Poet, he was supposed to be as bad as a murderer, The beginner of Meter was the true God, which proportioned the world, with all the contents of the same, with a certain order as it were a Meter: for there is none (as *Pythagoras* taught) that doubterh, but that there is in things Heavenly and Earthly, a kind of harmony; and unlesse it were governed with a formal concord and described-number, how could it long continue? All other instruments, that we occupy, be all fashioned by a manner of measure. And *Diodorus* assigneth the invention of Meter, which the Poets by a spirituall influence used in their works, to Jupiter, as to Almighty God.

*The World
was made by
Metre.*

Of Meters there be divers kinds that have their name, either of the thing that is described therein, (as heroical Meter is so called of the Wars of noble men that be contained in it) wherein also *Apollo* gave his Oracles, therefore

*Diverse
kinds of
Meter.
Heroical
verse.*

Pliny saith we have that Meter of *Pythias* Oracle; or of the inventour as *Asclepiadical*; or of the quantity of *Jambus*, because it standeth of a short and a long, which *Archilocus* found first,

*Archilocus
found Jam-
bus.*

Daphnis
found the
Shepherds
Carolls.

first, of the number of feet, as *Hexameter* and *Pentameter*, which is also called *Elegiacal*, the shepherds song, *Daphnis* the son of *Mercury* found: and other devised other songs, which I let passe, for my purpose is onely to speak of the Inventers of the Meter, and not to persecute the particulars.

CHAP. IX.

The beginning of the Tragedies, Comedies, Satyres, and new Comedies.

Tragedies.

T *Tragedies* and *Comedies*, had their beginning of the oblations, (as *Diodorus* writeth) which in old time men devoutly offer'd for their fruits to *Bacchus*. For as the Altars were kindled with fire, and the Goat layed on in the Quire in honour of *Bacchus*, sung this Meter called a *Tragedy*. It was named so, either because a Goat which in Greek is called *Tragos*, was the reward appointed for him that was Author of the Song, or because a Goat, which is noysome to the Vines, whereof *Bacchus* was first inventour, was Sacrificed to *Liber*: Or of the grounds
or

or dregs, which in Greek is called *Tryx*, ^{τρυξ.} with the which stage-players used to *Visards* were paint their face, before that *Eschylus* found by devised *Visards*. The beginner of them, *Eschylus*, alter the mind of *Horace*, was *Thespis*, albeit, *Quintilianus* saith, *Eschylus* set forth first open Tragedies before any other, *Sophocles* and *Euripides* did furnish them more gallantly. In Rome *Famous Livius Andronicus* made the first Tragedies. Tragedy, wherein *Accius*, *Pacuvius*, *Onidius*, and *Seneca* excelled. The Comedies began what time (the *Athenians* being not yet assembled into the City) the youth of that country, used to sing solemn verses at feasts, abroad in the Villages and High wayes, for to get money: they were so named of the Greek word *Comos*, for a Banquetting, or *Como* a ^{κόμοι.} street, and *Ode* a song. ^{ὁμηροῦ.} Yet it is uncertain among the *Grecians* who found it first. In this kind of writing, *Aristophanes*, *Epulis*, and *Cratinus* bare the price: of the *Romans*, *Livius Andronicus* found it first. In a Tragedy noble personages, as Lords, Dukes, Kings and Emperours be brought in, with an high style. In a Comedy, amorous dalliance, matters of love, and deflouring of maidens be contained. Heaviness is appropriated

A Tragedy.

A Comedy.

D

propried

Archilans.

A Satyre.

*Two sorts of
Satyres.*

*Liberty of
the old Sa-
tyre.*

propried unto a Tragedy, and therefore, when King *Archelans* desired *Enripides*, to write a Tragedy of him, he denyed it, wishing that never such thing should chance to him, as should be worthy of of Tragedy; for it hath ever a miserable end, and a Comedy hath a joyfull end. A Satyre is a Poesy, rebuking vices sharply, not regarding any persons. There be two kinds of Satyres; the one, which was both among the Greeks and Romans of ancient time used, for the diversity of Meters much like a Comedy, saving that it is more wanton. *Demetrius* of *Tharsus* and one *Menippus* a bondman, whom *Marcus Varro* did counterfeite, were writes in this kind. The second manner of Satyres is very railing, onely ordeined to rebuke vice, and devised of the Romans, upon this occasion. When the Poets, that wrote the old Comedies, used to handle for their arguments not onely feigned matters, but also things done indeed, which although at the first, it was tollerable, yet afterwards it fortun'd by reason that they inveighed so liberally, and largely at their pleasure, against every man that there was a law made, that no man should

should from thenceforth, reprehend any man by name. Then the Romans in the place of those Comedies, substituted such Satyres, as they had newly imagined. Then also began the new Comedy, which concerneth generally all men of mean estate: and hath lesse bitternesse and railing, but more pleasantnesse and pastime for the auditors. Of this *Menander* and *Philemon* were Authors, which asswaged all the crabbednesse of the old writings. Of them *Cicilius*, *Nevius*, *Plautus*, and *Terentius*, learned to compile Comedies, although (as *Quintilian* saith) they never attained to the least proportion of their Patrons, because the Latine Tongue is not so fit to receive the ornaments of Eloquence, as the Greek Tongue is. The Satyres had the name of Barbarian gods that were rude, lascivious, and wanton of behaviour. In this form of writing *Lucilius*, *Horacius*, *Persius*, *Juvenal*, obtained great fame and praise.

New Comedy.

Menander.

*Satyres
whereof they
were named.*

CHAP. X.

*The Devisers of Histories, Prose
and Rhetorick.*

Histories.

*Cadmus
wrote the
story of
Cyrus.*

*Moses did
write the
first Stories.*

Histories, of all other Writings, be most commendable, because it informeth all sorts of people, with notable examples of living, and doth excite Noble-men to insue such activity in enterprises, as they read to have been done by their Ancestors; and also discourageth and dehortheth wicked persons from attempting of any hainous deeds or crime, knowing, that such acts shall be registred in perpetual memory, to the praise or reproach of the doers, according to the desert of their endeavours. *Pliny* writeth, That *Cadmus Adilefus* first wrote Histories among the Grecians, which contained the actions of *Cyrus* King of Persia. Albeit, *Josephus* supposeth it to be made probable, that Histories were begun by the old Writers of the Hebrews; as in the time of *Moses*, which wrote the lives of many of the eldest Hebrews, and the creation of the World: or else to the Priests of Egypt and Babylon. For the Egyptians and Babylonians, have been of longest

gest continuane very diligent ; in setting forth things in writing ; inso-
much, that their Priests were appointed for that purpose, of putting in writing such things as were worthy to be had in memory. As concerning the first writers of Prose, I cannot hold with *Pliny*, which saith, *Phereſides*, a Syrian, wrote first Prose, in the time of King *Cyrus*. For it is no doubt, but he that wrote Histories, wrote also Prose first ; and *Phereſides* was long after *Moses*, which was 688 years before *Joatham* King of the Jews. In whose time the Olympiads began ; and this *Phereſides* (as *Eusebius* writeth) was but in the first Olympiad. Of the Grecians, *Xenophon*, *Thucydides*, *Herodotus*, *Theopompus*, flourished most in writing Histories. Of the Romans ; *Titus Livius*, and *Caius Crispinus Salustius*, with divers other, were had in high estimation. Before that time they used Annals or Chronicles, which contained onely the actions and facts of every day severally. The first office of an Historiographer, is to write no lye. The second, that he shall conceal no truth for favour, displeasure or fear. The perfection of an History, resteth in matter and words.

Priests of Egypt wrote stories.

Phereſides.

Greek stories.

Latin stories.

The order of the matter requireth observance of times, descriptions of places, the manners and lives of men, their behaviours, purposes, occasions, deeds, sayings, casualties, achievings, and finishing of things. The renown of the words asketh a brief perspicuity and sincere truth, with moderate and peaceable ornaments.

Rhetorick.

We may be sure, that by and by after men were formed, they received of God the use of speech, wherein when they perceived some words to be profitable, and some hurtfull in uttering of them; they appointed and compiled an art of speech, or communication, called Rhetorick. Which (as *Diodorus* saith) was invented by *Mercury*: but *Aristotle* affirmeth, that *Empedocles* was first author of the Oratorical Art. In *Rome*, this feat of eloquence was never forbidden, but in proesse (as it was perceived to be profitable and honest) was had in such estimation; and so many, partly for their defence, partly for glory and ambition, employed their studies in it with such endeavour, that very many of the Commonalty were promoted into the degree of Senatours, and achieved

Mercury.
Empedocles.

chieved much worship by it; *Corax*, and *Thisias*, being Sicilians, gave first precepts in writing of this Science. And their Countryman *Leontinus Gorgias* succeeded them. *Demosthenes* was principal among the Greeians: among the Romans, *Tullius Cicero* had no fellow. Now as touching the effect and property of it, there be in it (as *Cicero* writeth) five parts; first, to invent matter to speak; then, formally to order his devices; next, to polish it, and furnish it with elegant terms, and choyse words, and to have it in perfect memory: and last of all, to utter it with a comely gesture, in such sort, that it delight: for the convenient treatableness thereof, doth teach, and plainly declare the thing, and move affections of pity and favour, in the hearts of Judges; or if the cause permit, or time require, to excite a chearfull laughing, and abundant grave severity. In terms of this faculty, we have this difference; we call him that defendeth matters, and pleadeth causes, an Oratour. A Rhetorician, is he that teacheth or professeth to be a Schoolmaster in that Art. A Declamator, is he that is occupied in feigned causes.

*Corax and
Thiseas
gave rules
of Rhetorick,*

Cicero.

*Parts of
Rhetorick.*

either for his own exercise, or to instruct others thereby.

CHAP. XI.

Who Invented Musick; and what efficacy it is of, in humane affairs.

Orpheus.

Musick, by the testimony of ancient Poets, is very antient; for *Orpheus* and *Linus*, both born of the lineage of the gods, were very excellent Musicians. And because the one by the sweetnesse of his Harmony, delighted and mollified the gross hearts, and rude minds of men, it was seigned, that he made the wild beasts, as *Lyons* and *Tygres*, to follow him: and the praises of god's valiant powers, and deeds of Arms of Lords, were used to be sung with Lutes at the royall Feasts; as *Iompas* in *Virgil*, and *Demodocus* in *Homer* bear witness.

*Finders of
Musick, af-
ter divers
Authors.
Zephus.
Amphion.*

The Finders of Musick, as *Pliny* supposeth, was *Amphion* the son of *Jupiter* by *Antiope*. The Grecians ascribe the finding of it to *Diodorus*. *Eusebius* saith, That *Zephus* and *Amphion*, which were

were in *Cadmus's* dayes, invented Musick. *Solinus* contendeth, that the study of this Art came out of Crete, and was perceived by the ringing and shrill sound of Brasse, and so brought and traduced into numbers and measures. *Polybins* affirmeth, That it came from the Arcadians, which have an exceeding mind to that Science. And *Diodorus* writeth, That *Mercury* found Con-
Arcadians
Mercury
found the
Concords.
 cords of singing. Albeit, it is like that these onely were the first setters out of it in Greece of late time: for *Josephus* telleth, That *Tubulcain* an Hebrew, the
Tubulcain.
 son of *Lamech*, which was many Ages before them, used much to sing to the Psaltery and Lute: notwithstanding, who was first procurer of it, and when it was found, it is yet uncertain. For it seemeth to have been given of nature
Nature
 to mankind at the beginning, for a speciall remedy, to mitigate the cruell
gave Mu-
sick to men.
 pains, wherein man is plunged; for a child new-born, teaseth its crying at the singing and lulling of his Nurse. In all kind of labours, singing is comfortable, the Gally-man, the Plow-man, the Carter, the Carrier, ease the tediousnesse of their labour and journey, with carollings, and whistling: yea,
Labourers
pass away
the time
with Songs.
 the

the brute beasts be delighted with songs and noises, as Mules with bells, Horses with trumpets and shalmes, are of a fiercer stomack to their appointed Ministry. And of whom (think ye) learned the Birds their diversity of tunes? Who taught the Nightingale such sundry notes? Doubtlesse even nature was of this agreeable Harmony, the onely Schoolmistresse. But the Egyptians did forbid their young folks learning of Musick, because it seduceth and maketh effeminate the hardy courage of men. And *Ephorus* saith, It was ordained to delude and deceive men. Nevertheless, *Socrates* was not ashamed in his old age, to learn to play on the Harp. And *Themistocles*, because he refused the Harp at a Banquet, was reckoned unlearned. The Priests of *Mars* in Rome, called *Salii*, sung verses about the City: And especially the great Prophet *David*, which sung the Mysteries of God in Meter, frequented singing.

Musick maketh men effeminate.

Socrates.

Themistocles

Salii Martis.

David.

CHAP. XII.

Who Invented Musical Instruments, and brought them into Italy.

IT is said, that *Mercury* found the Harp *Mercury.*

first. For as he walked by the River *Harp.*

Nilus after an ebbe, he found a Tortoise

all withered, and nothing remaining

but the sinews; which as he fortuned

to strike on them, made a certain sound:

and after the pattern of that, he fa-

shioned an Harp, and according to the

three times of the year, Summer, Win-

ter, and Spring, he put to it three

strings, a treble, a base, and a mean.

This Instrument he gave to *Apollo*, and

Apollo delivered it to *Orpheus*: some

think *Amphion* found it. I find, that

the Harp had seven strings, to resemble

the seven daughters of *Atlas*, whereof

Maia, *Mercury* his Mother, was one.

And then after that, were two other

put to, to represent the nine Muses.

Some refer the originall of the Harp

and Pipe to *Apollo*, for his Image in

Delos (as they say) hath in the right

hand a bow, and in the left hand the

goddeses of favour. Whereof one hath

a Harp;

*The strings
in the Harp.*

Amphion,

*Gods of fa-
vour.*

Shalms.

*Dardannus
Trezenius.*

Pipe.

*Singing to
the lute.*

Regalls.

Nebles.

Dulcimers.

*Brazen
Trumpet.*

a Harp, another a Shalm, the third a Pipe. Shalms were at the beginning made of Cranes legs; and after of great reeds, *Dardannus Trezenius* used first to play and sing with them. *Pan* an heathenish God, found the Pipe of small Reed first, to solace his love. *Eusebius* saith, *Cybele* found it, and some suppose it was *Apollo*. *Timarias* played on the Harp or Lute first, without Ditty, and *Amphion* sung first to the Lute, but the Harp was found before by *Tubal*, and fashioned like the Greek letter Δ.

Hermophilus first distributed the pulse, and beating of the Veins, to certain measures of Musick. And the Prophet *David* found divers instruments, as Regalls and Nebles. The *Traglodites* found the *Dulcimers*. *Pises Terrenes* found the brazen Trumpet, which the *Terrenes* footmen used in their warres: some think it was *Tirreus*, or *Dirceus* an *Athenian*. For when the *Lacedemonians* made war against the *Messenians*, and the wars were long endured, they had answer of *Apollo*, that if they would win the field, they should have a Captain of *Athens*.

And the *Athenians* in despite, sent to them one *Dyrceus*, a lame and one eyed fellow

fellow, and all out of shame, yet they received him, and used his counsell, and he taught them to play on Trumpets, which were so fearfull to the Athenians, by reason of the strangeness of the noise, that they fled forthwith, and so they obtained Victory. Moses the valiant Captain of the Hebrews found the Trumpet, and made it of Silver. The Arcadians did first bring all Muscally Instruments into Italy, where before that time, they used onely Mountainous Pipes. Thucydides writeth, that the Lacedemonians used first in war Shalms. Clarions, and Rebecks, to the intent that when they were ready to the wars, by such playing, they might better keep array. The Romans footmen joyned, Drumslades, with Trumpets. Haliattes King of the Lidians had in the battell, against the Milesians Pipers and Fiddlers, playing together, the Grecians, as they went to war, had Lutes going before them, to govern their pace, all other Countries (as we do now) used trumpets in battel.

Dyrcens
Captain of
the Lacede-
monians.

Moses found
the Trumpet
Arcadians
brought In-
struments
into Italy.
Lacedemo-
nians man-
ner of war.

Drum-
slades in
war.
Pipers.
Fiddlers.

CHAP. XIII.

*The beginning of Philosophy.**Magicians.**Chaldees.
Gymnosophists.**Druides,
Ochus,
Xamolxis,
Orpheus,
Atlas.**Hebrews
were Au-
thors of Phi-
losophy.*

THe Science of Philosophy, which Tully calleth the *Study of Wisdome*, Searcher out of *Vertue*, Expulser of *Vice*, (according to divers opinions) was brought out of *Barbary* into *Greece*. For it's said, That in *Persia* the *Magicians* (for so they called their wise men) were excellent in knowledg; in *Assyria*, the *Chaldees*; in *India*, the *Gymnosophists*, having their name, because they went naked, had their part of wisdome; of which faction, one *Budas* was chief. In *France*, the *Druides*: in *Phenice*, *Ochus*: in *Thrace*, *Xamolxis*, and *Orpheus*: in *Libya*, *Atlas*.

The *Egyptians* say, That *Vulcanus* the son of *Nilus* found the first principles of Philosophy. *Laertius* writeth, That Philosophy began in *Greece*, where *Museus* and *Linus* were first learned men: but *Eusebius* saith, That Philosophy, like as all other Sciences, sprung among the *Hebrews*, and of them the *Greek Philosophers*, which were a thousand years after *Moses*, learned all their knowledg.

knowledg. The name of Philosophy was not used among them, till the time of *Pythagoras*, for he called himself a *Pythagoras* Philosopher; and the study of wisdom, *calletb him- self, a Philo- sopher.* Philosophy: whereas formerly it was named Wisdome, and they that professed it, had the title of Wise-men. There be three parts of it; one called *Three parts* naturall, another moral, and the faculty *of Philoso- phy.* of disputing, called Logick; Naturall, treateth of the World, and contents thereof, which *Archelaus* brought out of *Ionia* unto *Athens*. Moral, informeth the life and manners of men; this part *Socrates* traduced from heavenly things, to the use of life, and to discern good and bad. Logick inventeth reasons on both parts, and was found by *Zeno Eliates*: others divide it into five *Five parts.* parts, natural, supernatural, moral, mathematical, and Logick. Dialogues were made first by *Plato*, or at the least furnished with more eloquence; for *Aristotle* saith, that they were devised by *Alexandernus Sotrens*.

CHAP. XIV.

*Astrology, the course of the Stars, Sphaer,
nature of the Winds.*

*The power
of the Stars.*

*Observing
of dayes.*

Chaldees.

Astrology.

THE Earth is most subject to the influence and operation of the Planets, and by the temperate seasonableness of the Constellations, it bringeth forth abundance of fruits: and as *Julius Firmicus* supposeth, the Stars have also a power in the birth of men, to make them of one fashion or other, this or that complexion, of good or bad disposition, according as the Aspects, Conjunctions or Oppositions do procure. And the Egyptians have devised and appointed to every night and day its peculiar god, and what destiny, or death shall chance to him that is born on any such day. And the Chaldees said, that to achieve any good or hurtful thing, the Planets help much.

By this occasion, men, through diligent observing of the celestial bodies, invented Astrology, wherein the whole moveable course of the Heaven, the rising, going down, and order of the Planets be comprehended, which the Egyptians

tians boast themselves to have found; though some say *Mercury* was authour of it; and *Diodorus* affirmeth it to be *Atlinus* the son of *Phæbus*. Neverthe-

Egyptians;
Mercury.

theless, *Josephus* plainly declareth, that *Abraham* instructed them, and the Chaldees in that Art, and thence it

Abraham;

came into Greece; for all the learned men of Greece, as *Pherecides*, *Pythagoras*, *Thales*, acknowledge, that they were disciples to the Egyptians and Chaldees. But *Pliny* writeth, that *At-*

Grecians
learned in
Egypt.

las was the first founder of it, and there-

Atlas.

fore the Poets feign, that he beareth Heaven on his back. *Servius* thinketh it was *Prometheus* that found it. Nevertheless, all these (as I suppose) were the beginners of this faculty, every man in his own Countrey onely, where he dwelled: for even from the beginning of the World, the sons of *Seth* devised first the Science of the Stars, and for as much as they feared lest their Art

Seth his po-
sterity.

should perish, before it came to the knowledge of men, (for they had heard their grand-father *Adam* say, that all things should be destroyed by the universal flood) they made two Pillars, one of stone, the other of Brick, to the intent, that if the Brick wasted with

Two Pillars
preserved
Astrology
from the

water Flood;

water or storms, yet the stone should preserve the letters whole and perfect, and in these Pillars they graved all that concerned the observance of the Stars. And therefore it is probable, that the Egyptians & Chaldeans learned Astrology of the Hebrews, and so consequently, it spread abroad in other Nations; and thus began Astronomy, conceived to seduce mens wits. Among the Romans, *Salpitiu Gallus*; in Greece, *Thales Milesius* perceived the cause of the Eclipse of the Sun and Moon. *Endimeon* marked first the course of the Moon and her changing, as *Pliny* writeth. *Pythagoras* (as some say) observed the course of *Venus*, called, the Day-star; but (as *Laertius* supposeth) it was *Permenides*. The Sphear was divided by *Archimedes* a Syracusian; but *Diogenes* taketh it to have been *Musæus*; and *Pliny* ascribeth it to *Anaximander*. The winds were first observed by *Aeolus*, as it is reported, upon this reason; The Inhabitants of the Islands about Sicily, Prognosticate by the smoke of the said Isles three dayes before, what wind they shall have; and for that cause they say that *Aeolus* hath dominion over the winds. The winds, as some

some divide them, be four, according *Four Winds.*
 to the four principal Regions of the
 ayr; they that be more curious, make
 eight. And especially one *Andronicus.*
Cerestes which builded in Athens a Tur-
 ret, and set on every side of it, the Ima-
 ges of Winds, graven against the Re-
 gion whence the winds came, and set
 them on Pillars of Marble, and in the
 middle he set a brazen Image of *Images of*
Triton, which he had made, so that it
 would turn with the wind, and stand
 with his face toward the wind that
 blew, and point with a rod to the
 Image of the same Wind; which man-
 ner is now used in all Countries; for
 they set up Weather-cocks or Fans, to
 shew out of what Quarter the Wind
 bloweth. *Weather-*
cocks.
Fans.

CHAP. XV.

Who Invented Geometry, Arithmetick,
with other things.

N*ilus*, the most famous River of the
 World, from the time that the
 Sun is in *Tropico Cancræ*, untill it come
 to the Equinoctial line in *Libra* again,
 E 2 doth

Nilus over-
floweth
Egypt.

*Prognostication of
plenty and
scarceneffe.*

doth overflow all the Downs and plain Countries of Egypt: by the altitude and deepnesse of this flood, the Egyptians foresee the plenty and scarcity of fruits to com. For if it increase but unto the depth of twelve or thirteen Cubits, it portendeth lack of sufficiency: if it passe fourteen, and so to sixteen, it importeth great plenty. In the time of *Claudius Caesar*, it waxed eighteen Cubits, which was the greatest tide. The least was in the time of the battel at *Pharsalia*; whereby it signified, how it abhorred the murder of the valiant *Pompey*.

*Egyptians
found out
Geometry.*

*The Jews
found out
Geometry.*

When *Nilus*, with such inundations had partly diminished, partly transposed, the Meers and Land-marks, whereby their portions of land were disordered, they were compelled often to measure their bounds afresh: for that cause the Egyptians vaunt, that Geometry was invented by them to measure Lands. As *Arithmetick* by the *Phoenicians*, the better to perform their Merchandise. But *Josephus* seemeth to attribute both to the Jews, saying, That God prolonged the time of their lives, because they were employed in studies to search out *Astrology* and *Geometry*; and

and the Egyptians were ignorant in Geometry and Arithmetick, untill the time that *Abraham* taught them. Geometry contained the description of lengths, breadths, shapes, and quantities. In this *Strabo* in Greece excelled, in the time of *Tiberius*; and *Ptolomy*, under *Trajanus* and *Antoninus*: In Italy, *Plinius* and *Foninus*.

Measures and Weights were found by *Sidonius*, (as *Entropius* saith) the same time that *Procas* reigned in *Albany*; *Ahaz* in *Judah*; and *Jeroboam* in *Hierusalem*. Some write, that *Mercury* devised them in Greece; *Pliny* ascribeth it to *Phidon* of *Argos*; *Gellius*, to *Palamedes*. *Strabo*, to one *Phidon* of *Elis* in *Arcadie*. *Diogenes* saith, that *Pythagoras* taught the Greeks weights and measures; but *Josephus* affirmeth, that *Cain* found them first of all.

Numbers, some say, were invented by *Pythagoras*; some, by *Mercury*: *Livius* supposeth, that *Pallas* found them. The manner of counting years in Greece, was by Olympiads, which contained the space of five years, as the Romans did *Lustra*, which contained the same number of years: and some-

*Counting by
Nails.*

*Letters to
count with.*

*Figures of
Arithma-
tick,*

times by nails. For every year the Con-
sull or chief Judge called Prætor, in the
Ides of September, fastned a nail in the
wall of *Jupiters* Temple, next joyning
to the Temple of *Pallas*, to signify the
space of years. And we use to write
our numbers with these seven letters,
C I D L M N X. or with these Fi-
gures. 1 2 3 4 5 6 7 8 9. which, be-
cause they be in quodidian use, it need-
eth not to declare.

CHAP XVI.

Physick, and the parts thereof.

*Inventors of
Physick.*

*Apollo god
of Medi-
cines.*

PHyick, which with remedies pro-
vided by God, doth much comfort
and cure men in their maladies and di-
seases, that break forth in their bodies,
is thought worthily to have been inven-
ted of the Gods. For it is supposed
that *Mercury* found it among the *E-*
gyptians, some say it was *Apy*s their
god; or *Arabus* son to *Apollo*: some
refer it to *Apollo* himself, because the
moderate heat of the Sun is banisher of
all sicknesse. *Clement* doth attribute the
finding of it to the *Egyptians* in gen-
eral,

ral, and the amplifying and enlarging of it to *Aesculapins*, which, beside other things, found the plucking out of Teeth. *Drawing out of Teeth.* Notwithstanding, whosoever found the notable knowledge of Medicines, it is no doubt but it was perceived, by what things were wholesome, and what unwholesome. And as they observed how the sick folks used their diet, and marked how some for greedinesse did eat much, and some forbare their meat because of faintnesse of their stomach. Whereby they learned that abstinence was a helper and furtherer of health: and by such observance other Precepts of Physick were gathered. *Observing of diet was the beginning of Physick.*

It hath three parts, one of Dieting, *Three parts of Physick.* another of Medicines, the third of Surgery, for by one of these three wayes, are diseases relieved. But forasmuch as it often changeth, it was very obscure till *Hippocrates* did renew it: and whereas they had a custome, that the Patient, being restored to health, should write in the Temple of the God that helped him, both his name, and the manner of healing, that the example might help the like disease: out of all such precedences, he gathered Precepts

Hippocrates reduced it to an Art.

of Physick, and brought it first to a formall Art.

Archagathus, the first Physician in Rome, was the first Physician, in the five hundred thirty fifth year of the City, (*Lucius Emilius*, and *Marcus Livius* being Consuls) and was made Freeman of the City, which was first made a Surgeon; after, for the sharpnesse of his cutting and searing, he was named a Butcher and Murtherer: and afterward, when the number began to increase, they were expelled out of Rome, and banished by *Marcus Cato*, as *Pliny* telleth in his thirty sixth Book.

Marcus Cato banished Physicians out of Rome. The manner of the Egyptians in their diseases.

Every disease had a sundry Physician.

In Egypt and Babylon, they used no Physicians, but brought the sick persons into the streets and common places, that the men, which passed by, might tell them what manner, diet or means, they themselves had used in the like disease to escape it: Neither was it lawfull for any man to passe by, till he had communed with the Patient. In the latter dayes, the Egyptians distributed the Art of Medicines, in such sort, that every Disease had a diverse Physician to minister in it, as one for the eyes, one for the head, others for the entrails, and likewise, other for other sicknesses, and

and so it came to passe, that all places were full of Physicians. In this Art *Cassius, Calpitanus, Aruntius, Rubrius, Antonius, Musa, Galenus, Avicenna*, excelled.

Famous Physicians.

CHAP. XVII.

The Inventours of herbs medicinable, what remedies men learned of beasts.

NATURE doubtlesse, the Mother and Governesse of all things, did create hearbs, as may appear by many examples, partly for the delectation, and partly for the Health and preservation of mens bodies. For *Xanthus* an Historiographer (as *Pliny* recordeth) telleth how a Dragon revived his young Faun that was slain, by the vertue of an hearb called *Balin*: and the *Hechewall*, if a wedge be driven into the hole of her nest (for she maketh her nest in the hole of a Tree, that she worketh with her beak) compelleth it to fall out, with an hearb that she knoweth: and some of the Indians live onely by hearbs. *Appianus* writeth, that the *Parthians*, which *Anthony* put to flight, constrained by extreame famine, chanced to eat a certain

Hearbs were created for man.

Hearb called Balin. Hechewall.

Parthians.

*Chiron was
Author of
Medicines
and Salves.*

*Centaur
was found
by Chiron.*

*Æsclepiades
abolished
Physick.*

*Moly.
Panace.*

cain hearb, whose nature was to make them that eat it, to forget all other things, and onely dig up stopes, as if they would do some great matter; and after such extream travail died. Of such Medicines made with Herbs, *Chiron*, son to *Saturnus*, and *Phyllara* was the finder, and devised also salves for wounds, Sores, Biles, although some think it was *Apollo*, and some refer it to his son *Æsculapius*, whom *Chiron* brought up to the *Samatracians*. But I suppose they attributed the Invention of it to *Chiron*, because he found the Herb *Century*, wherewith he healed the wound that he had by *Heracles* shafts, falling on his foot, as he was handling of his weapons: Notwithstanding, *Celsus* saith that the Art of Physick is very ancient, but he maketh no mention of the Author of it, onely he saith, *Æsclepiades*, which was an excellent Physitian, did abolish the use of it, forasmuch as it annoyed the stomach, and engendered evill humours. *Mercury* found the use of *Moly*; *Achilles*, *Yarrow*; *Æsculapius*, *Panace*; and sundry men found sundry hearbs, Medicines of *Honey*, *Sol*, the son of *Oceanus*, invented; and beasts taught men certain hearbs, necessary,

necessary for Medicines. As the Hart
stricken with an Arrow, driveth it out
with Dittany; and if he be stinged with
a Spider he healeth himself with eating
Pills, or a certain hearb named Cancer.
Selandine, whch is a soveraign hearb
for the sight, was perceived by the Swal-
lows, which healed the eyes of their
young ones with it. The Snail or Tor-
tise, ready to fight with the Serpent,
armeth himself with Savery, or Marjo-
ram. The Boar in his sicknesse, cureth
himself with the Ivy. Of the water
Horse in *Nylus*, men learned to let
bloud: For when he is weak and di-
stempred, he seeketh by the River side
the sharpest Reed-stalks, and striketh a
Vein in his Leg against it, with great
violence, and so easeth his body by such
means: and when he hath done, he co-
vereth the wound with the mud.

*Dittany.**Cancer.**Selandine.**Savery.**Marjoram.**Ivy.**Letting of
bloud.*

The Ibis, a bird much like the Stork
of the same Country, taught Physicians
to Minister Glisters: For when she is
full, she purgeth her self, with her croo-
ked beak, at the Fundament. The We-
sil in chasing the Serpent, preserveth her
self with Rue, and the Stork with Or-
gany. In Greece, *Orphens*, *Museus*, *Diof-
corides*; In Rome, *Marcus Cato*, *Pom-*

*Rue.**Organy.**peius*

peius Lenius, wrote of the nature of Herbs. *Pliny* thinketh that this Art was first received among the *Romans*.

CHAP. XVIII.

The beginning of Magick, driving out of Spirits, Charms, Prophecying in sundry manners.

*Zoroastres
found Ma-
gick.*

*Thessaly u-
sed Magick.
Hothanes
wrote books
of Magick.*

MAgick had its beginning of Physick, and was the invention of *Zoroastres* King of the *Bactrians*, which reigned eight hundred years after the siege of *Troy*, the same time that *Abraham* and *Ninus* reigned, about three thousand one hundred fourscore and five years, after the Creation of the World. *Lactantius* and *Ensebins* think it was set forth among other devillish sciences, by the evill Spirits, and *Pliny* calleth it of all Arts the most deceitful. It is compacted of Physick, Superstition, and the Mathematical Arts. The *Thessalonians* especially were accused, with the frequent use of this practise, the writer of this art was *Hothanes*. *Pythagoras*, *Empedocles*, *Democritus*, *Plato* with divers others, sailed into far Countries

tries to learn it : wherein *Democritus* was most famous, three hundred years after the City was builded, in which time, *Hippocrates* published the Art of Physick.

The manner to drive out spirits out of men that were possessed with them, and Charms to heal corporall maladies, King *Solomon* taught, as *Josephus* witnesseth : and he saw it done by *Eleazar* in his time, before *Vespasianus* then Emperour. The manner to heal them was thus : He put to the nose of the possessed man a Ring, wherein was enclosed a root that *Solomon* had shewed, wherewith he drove out the spirit, and the man fell down : then he conjured with such Orisons and Exorcisms, as were appointed by *Solomon* to banish the spirit out of the *Demoniak*.

*Driving out
of spirits,
Charms.
Eleazar dri-
veth out spi-
rits.*

The Sages or Wise-men of Persia which in their language be named *Magi*, being wholly addicte to the honouring of their false gods, came to such extreme folly, that they professed openly, that they could not onely by the observation of the Stars know things to come, but also by other pretended arts, and mumbling of some words, they could do and bring to passe any thing that they would.

By

By them were invented these 6 kinds of Magick; *Necromancy*, which is by raising up of dead men; as in *Lucane*, one raised from death, told the adventures of the battel of *Pharsalus*.

Piromancy, that telleth things by the fire and lightning; as *Tenaquila*, the wife of *Tarquinius Priscus*, prophesied, that *Servius Tullius* should be King of Rome, because she saw the fire environ his head. The finding of this, *Pliny* referreth to *Amphiarus*.

Hieromancy, that is, a kind of prophesying by the ayr, as by flying, feeding, singing of birds, and strange tempests of wind and hail.

Hidromancie, was prophesying by water: as *Varro* writeth, that a Child did see in the water the Image of *Mercury*, which in 150 verses told all the chance of War against *Mithridates* King of Pontus.

Geomancy, was a divination, by opening of the earth.

Chiromancy, is a conjecturing by beholding the lines, or wrinkles of the hands, called commonly *Palmistry*.

Which vain illusions, and false persuasions, it becometh all true Christians to eschue and abhor.

CHAP.

CHAP. XIX.

*Two kinds of Divination, Soothsaying,
casting Lotts, and interpreting
of Dreams.*

Cicero maketh two kinds of divinations, one naturall, and another artificiall. Natural is that, which proceedeth of a certain commotion of the mind, that chanceth sometimes to men when they be in dreams, or sleeping: sometimes when they prophesie in manner of fury, and ravishing of mind; as *Sybilla* and divers other religious persons did. Of this kind were Oracles of *Apollo* and *Jupiter-Hammon*. Albeit they were often false, because they came of a devillish policy, and man's subtilty: but such as come of the Holy Ghost, and not of a blasphemous madnessse, be true.

The artificiall consisteth in those things which come of conjectures. old considerations, and observances of the entrails of beasts, flying of birds, casting of lotts.

The regarding of the bowels of beasts began among the *Hetruscians*: For as it of beasts.

it fortun'd a man that plow'd, to raise
up a deeper furrow then he was wont
to do; one *Tages* suddenly arose out of
the earth, that taught them all the
secrets of Soothsaying; but *Pliny* saith,
one *Delphus* found it.

Feeding,
flying, and
chattering
of birds.

The divinations by looking on the
feeding of birds, *Therapsus* a Theban, de-
vised. *Caras* first marked the chattering
of them; and *Pythagoras* observed
their flying.

Massolannus
teacheth the
Augury.

Orpheus added the divination by other
beasts. What store we ought to set
by such divinations, *Massolannus* a Jew
teacheth us: When he was in the
wars, a certain Prophet commanded
every man to stand, till he had taken a
conjecture of the bird that flew by: but
Massolannus took privily a bow and
shaft, and killed the bird; wherewith
the Wisard, and divers others were dis-
pleased: Then he said to them, Why
dote ye so? can the bird, which know-
eth not of her own death, tell us the
casual adventures of our Journey? For
if she had had any foreknowledge, she
would not have come hither to have
been killed of me.

Casting of Lots, *Numerius Suffusus*
devised first at *Promet.*

The

The expounding of dreams, *Pliny* Dreams-
ascribeth to *Amphiction*; but *Trogus* reading.
assigneth it to *Joseph* son to *Jacob*. *Cle-*
ment saith, the *Telmessians* found it. But
all these were invented to seduce men
with superstitious error, and for the
commodity of them that use it.

Here endeth the First Book.

F Poli-



Polidore Virgil.

The Second BOOK.

CHAP. I.

*The Original of Lawes; and who made
the first Lawes.*

Law.



A W is a constant and perpetual good thing, without which, no house, no City, no Country, no estates of men, no naturall Creature, nor the World it self, can consist firm and stable. For it obeyeth GOD; and all other things, ayr, water, land, and men, be in obedience to it. *Chrysippus* calleth it a knowledg of all Divine and humane matters,

matters, commanding equity, and expulſing wickedneſſe and wrong.

There be of Laws three kinds: one natural, that is not onely appropriated *The Laws* to man, but alſo it concerneth all other *Natural;* lively things either in the Earth, Sea, or Ayr. As we perceive in all kinds of living creatures, naturally a certain familiarity of male and female, procreation of iſſue, and a proclivity to nourish the ſame; the which proceedeth of a natural law engraſſed in the hearts of every of them: Nature her ſelf, that is, God, was Author of this.

The ſecond is named the Law that all men uſe generally through all the World; as to ſhew a man the way, to communicate to men the commodity of the Elements, Water and Ayr; to this kind appertaineth the Law of Arms; and it is called in Latine, *Jus gentium.*

Civil Law, is the private Law of every Country or City, as of the Romans, Lacedemonians, and Athenians. This conſiſteth in decrees of Princes, Statutes, and Proclamations. *Civil Law.*

The chief and principal lawes were promulgate by God, confirmed after the moſt pure and perfect manner that

naturall equity could devise or conceive, and be instable constance, and subject to no transmutation. After the example of these, man hath invented Laws to defend and preserve good men, and to punish and keep evil persons in office and good order.

*Law-makers.
Ceres.*

Such Laws *Ceres* made first, as *Diodorus* supposeth: but others think it was *Rhadamantus*; and afterwards others in divers Countries devised and ordained Laws: as in Athens, *Draco* and *Solon*: in Egypt, *Mercury*: in Crete, *Minos*: in Lacedemonia, *Lycurgus*: in Tyre, *Tharandus*: in Argos, *Phoroneus*: in Rome, *Romulus*: in Italy, *Pythagoras*; or, after the mind of *Dionysius*, the *Arcadians*, that were under *Evander* as their Sovereign Lord and chief Captain. Notwithstanding, the very true Authour of Lawes, was God, which first planted in us the Law of Nature; and when it was corrupted by *Adam*, and his posterity, he gave the written Law by *Moses* to reduce us again to our first state and true instinct of Nature; which was before all other, as *Eusebius* declareth.

*God was the
true Author
of Laws.*

*Moses promulgated
the first laws
in writing.*

CHAP.

CHAP. II.

*Who ordained the first governance of a
Cominalty, Tyranny, with other
Constitutions.*

THe administration of a Common-
weal is after three sorts, as *Plato*
divideth it; Monarchy, where one
ruleth. Aristocracy, when the best
men govern. Democracy, or popular
state, where the common people have
a stroke in ruling the publike-weal.
Principality or a Kingdom was first be-
gun by the Egyptians which could not
long subsist without a King or Ruler:
there reigned first, as *Herodotus* saith,
Menes; and their manner was to choose
him among the Priests of their Reli-
gion: and if it fortuned, that any stran-
ger obtained the Realm by Conquest,
he was compelled to be consecrated
Priest, and so was the election legiti-
mate, when he was King and Priest.
The Diadem, that was the token of the
Honour-royall, had its beginning by
Liber Bacchus.

The Athenians first ordained the state
of a Common-wealth, that was go-
F 3 vernaed Athen..

*The manner
of ruling the
Common-
wealth.*

*Monarchy.
Aristocracy.
Democracy.*

*Kingdom
began in
Egypt.*

*Democracie
began in
Athen..*

*First Kings
how they
behaved
themselves.*

*Ninius did
enlarge his
Empire.*

*Hebrews
ordained
Democracy.*

Aristocracy.

verned by the whole Commons, as *Pliny* thinketh; albeit they had also Kings, whereof *Decrops Diphyes*, which reigned in *Moses's* time, was the first. For, as *Justine* writeth, Every City and Nation had at the beginning a King for their chief Governour; which attained to that dignity by no ambition or favour, but by a singular Wit, and sober modestness, and reigned with such loyalty, that seemed onely in title a King; in deed, a Subject.

Ninius King of the Assyrians, contrary to the old rite and custome, of an ambitious desire that he had to bear rule, first arrogantly usurped the Em- of all Asia, except India. As concerning the Institution of the Common-Wealth, where the Commons do all things, notwithstanding the mind of *Pliny*, I suppose it began among the Hebrews, which were ruled by a popular State many years before that *Athens* was built.

The form of Policy, which is governed by the best, (as the Romans Common-wealth was) I cannot well understand when it had its original, unlesse I should assign it to the Thebans, which in the time of *Ninius* ruled the Egyptians,

tians, whose rule, because the valiant and noble bare the authority, was called a power or potency, which was the 3185th year of the World. *Pliny* writeth, That after *Theseus*, *Phalaris* was the first Tyrant; whereby it appeareth, that he thinketh *Theseus* was author of tyranny: but *Nemroth* of the lineage of *Noah*, not long after the flood, used tyranny.

Theseus first Tyrant.

Nemroth.

Bondage (as *Pliny* supposeth) began in Lacedemonia: yet I find that it began among the Hebrews, and had its original proceeding of *Chanaan* the son of *Cham*, who, because he had laughed his father *Noah* to scorn, as he lay dissolutely when he was drunk, was punished in his son *Chanaan* with penalty of bondage and thralldome, a thing to them very strange; and to his posterity, grievous.

Bondage.

The order of manumission in old time was in this manner: The Lord or Master took the bond-men by the head, or some other part of his body, saying, *I will this fellow be free*, and put him forth of his hands. The Council of the *Arcopagites*, (which were called so of the Court of *Mars*) were instituted by *Solon* to judge of life and

Arcopagites judged in the night.

*Giving of
voyces.*

death, their custome was to use such
Soveraignty, and integrity in Judgment,
that they heard all causes and matters
in the night, and not in the day: to
the intent they should have no occasion
to regard the parties, but onely have
their eye and respect earnestly to the
thing that was brought before them.
Voyces which be used and occupied in
Consultations, Judgments, and Electi-
ons were first ordained by *Palame-*
des.

CHAP. III.

*The three manner of Regiments in Rome,
the beginning of Ornaments-Royall,
with other matters pertaining
to a Common-wealth.*

*Kings of
Rome.*

Rome, which was the most renown-
ed City of all the World, both for
the Valour of Arms, and Civill Policy
whereby it was governed, had three
forms of Regiment. In the beginning
it had Kings; for *Romulus*, which was
builder thereof, reigned there; and af-
ter him, six other, under whom, the
Principality lasted 244 years after the
City

City was builded. Then *Tarquinius* being banished for the notable crime and rape of *Lucretia*, committed by his son, it was ordered by two Consuls, *Junius Brutus*, and *L. Tarquinius Collatinus*. They had the name and title of Consuls, of the consultation and provision which they made for the Common-wealth. They ruled the Empire, conducted Armies; and by these Officers, because they were annual, the years were counted. Within 12 years after the expulſing of the Kings, when 40 Cities of the *Latines*, *Octavius Manilius*, son in law to *Tarquinius*, being their captain, made insurrection, and conspired against the Romans, *T. Larginus* was created Dictator or great Master; which office was highest in authority: and, as *Dionysius* thinketh, it was taken of the Greeks, among whom, *Elymneta* had the same power that Dictators had in Rome. *Livius* referreth the original of them to the *Albanes*: And the *Carthaginians* had also their Dictators. This Magistrate was never used saving in great dangers of the Common-wealth, and it continued but six moneths: during that Office all other Magistrates were abrogated,

Consuls in
Rome.

Dictator
first in
Rome.

The space of
the Dicta-
tor's Office.

*The time of
denouncing
the Dictator.*

Decrees:

*Tribuni-
militum.*

*Democracie
began in
Rome.*

gated, except the Tribunate or Provostship of the Commons. The Consul's duty was, to name and proclaim him, and that no time but in the night: albeit what time the Veientes had won the Romans Camp, *A. Cornelius Cossus*, Marshal of the Army, need so constraining, denounced *Mamercus Aemilius* for Dictator, contrary to that statute. About 300 years after the building of Rome, the publike State was transferred from the Consulship, unto the Rule of Ten, called *Decem-viri*, which endured but three years; for by reason of the outrageous lust of *Appius Claudius*, against the Maid *Virginea*, they were deposed, and Consuls were substituted to supply their room. Then, the 310th year of the City, in the place of Consuls, were chosen Marshals or Provosts of Armies, whom they named Tribunes, *Aulus Sempronius*, *Attacinus*, *L. Attilius Longus*, and *T. Calpurnius Siculus*. The authority of the Commons became daily more seditious, and confederacies increased. In such sort, that *C. Curuleius* brought to passe, that the Comminalty married with the Nobility, and the Tribunes by their earnest instance and suit, caused that the high Offices

Offices were permitted to them of the common sort. At the 355th year of the building of the City, *P. Licinius Calvus* was made Tribune of the Army. The 389th year, *L. Sextus Lateranus* attained the Consulship: the 399 year, *C. Martins Lateranus* was created Dictator.

P. Licinius,
a man of
the Com-
mons.

From this manner of Governance, it was by *Sylla* and *Marinus* brought to one Ruler or Prince again. Thus hath *Rome* had all kinds of administration of the Common-wealth. The Imperial ornaments of the Kings of *Rome*, as fardels of rods, the ax, the garland of gold, the Chair of Ivory, the Kyrtil or Cope, Chariot, trapped Horses, Rings, Coat-Armours, Robes, Mantles of Estate, Embroidered Gowns, with garments of Baudkyn or Morley, with all other Royal Apparrell, began among the *Tuscans*, which *Tarquinius Prisons* subdued, and used these first by the permission and licence of the Senate. The 12 Licitors or Sergeants, *Romulus* first appointed after the manner of the 12 Nations of the *Hetrurians*, whom he conquered, which gave to every of their kinds, when he was crowned, a Licitor or Sergeant: whose duty was to wait on

L. Sylla.
C. Marinus.

Royall Or-
naments.

on the Magistrates, and bear the Rods, and Axe of Execution. The rods (as *Pliny* writeth) were of birch. The institution of Taxes or numbring the people, *Servius Tullius* King, began in *Rome* first, but *Moses* long before that time numbred the *Israelites*, and therefore the first Tax, Subsidy, or Tribute, was ordained by *Moses* among the Hebrews, and the counting of the number of the people.

Prisons, Fetters, Stocks, Gyves, Staves, with like instruments to punish malefactors, *Ancus Martius* (as *Livy* saith) did first appoint them to keep men in fear and good order.

CHAP. IV.

Who ordered the Year, the diversity of it, Moneths, Nones, Ides, Kalends, and Prime.

H*erodotus* writeth that the Egyptians first found out the year by the course of the [Planets, and devided it into twelve Moneths. *Diodorus* assigneth it to the *Thebanes*, which standeth with the opinion of *Herodotus*, because the

the *Thebanes* be a nation of Egypt, and Egypt was sometime named *Thebe*. *Servius* saith that *Endoxus* found it first, and after him *Hipparchus*. *Laertius* ascribes it to *Thales a Milesian*, which (as he testifieth) first perceived the seasons and times of the year, and parted it into 365 dayes, but that was onely among the *Grecians*. *Iosephus* witnesseth that the year was devised by the Hebrews in *Egypt*, before *Noahs* flood. Divers devised
 There be divers fashions of dividing the year; The Archadians finished their year in three Moneths, the *Carians* and *Acaruans* in six Moneths: there was a year that consisted in 30. dayes, which was counted by the change of the Moon, there was also the great year that ended, when all the Planets returned into one point or Line, and after the mind of *Cicero*, it contained 12954. years of the Sun. *Iosephus* in his Antiquity saith it contained but six hundred years. The other *Grecians* numbred the full year with 353 dayes. *Romulus* first divided the year into ten Moneths, whereof *March*, that he named of his father, was first. *April* the second had that name of *Venus*, because she was born of the froth of the Sea, which is called

*Divers devised
 fashions in the
 year.*

*The great
 year.*

*Romulus
 ordered the
 year.*

Numa added to the year.

Julius Caesar made the year perfect.

called *Aphros*: *May* of the Antient men: *June* of the young men: the other he named in their order, and number, as *Quintilis*, *Sextilis*, *September*, *October*, *November*, *December*. Albeit after ward, *Quintilis* was called *Julius* in honour of *Julius Caesar*, and *Sextilis* was changed into *Augustus*, for the memoriall of the Emperour *Augustus Caesar*. Notwithstanding, forasmuch as this year which *Romulus* ordered, did neither agree to the course of the Sun, nor changes of the adding Moon; *Numa* applyed it to the course of the Moon by adding 56. dayes, whereof he made two Moneths, the one he named *January* of *Janus*, the first king of the Latins, the other *February* of their god *Februs*. Afterward, *Numa*, supposing God to be delighted with odd numbers, gave to *January*, *April*, *June*, *August*, *September*, *November*, *December*, twenty nine dayes. To *March*, *May*, *Quintilis*, and *Sextilis*, that is *July* and *October*, thirty one dayes, and to *February* twenty eight dayes. Last of all, *Julius Caesar* put to the whole year, ten dayes and six hours, whereof he added to these Moneths, *January*, *August*, and *December*, every of them two dayes: and to *April*, *June*, *September*,

tember, and November, he gave to each of them one day. In this manner *Julius Caesar* accomplished the year perfectly, according to the course of the Sun: and the six hours every four years amounteth to one day, which causeth *Leap-Year* (as we call it) in Latine it is named *Bissexius*, because every fourth year we count twice the sixth Calends of March.

Leap-year.
Bissexius.

The Moneths have their name because they measure the course of the Moon. Thus the year hath twelve Moneths, whereof Aprill, June, September, and November have thirty dayes, all the rest hath one and thirty dayes, saving February, which hath but twenty eight, In the year be 52 weeks and a day. There be 365 dayes and six hours. The Calends, Nones, Ides, have their appellations of the manner of the reckoning of the Romans. The first dayes were named Kalends, from *καλέω*, to call: for at every change of the Moon, the chief Ruler of the Sacrifices (called *Rex sacrificulus*) assembled all them of the Country of *Rome*, in the Capitoll, and shewed them their Festival dayes, and what it was lawfull to do

Dayes of
every
Moneth.

do that Moneth. The Nones had that name; because they were the ninth day from the Ides, which Ides be the middayes of every Moneth, and had their appellation of the *Hetrusians* Term *iduare*, that signifieth to deuide in the middle. This fashion of counting the Moneths, endured to the 450 year of the City, and was kept secret among the Bishops of their Religion till the time that *C. Flavins*, *P. Sulpitius Avarrio*, and *P. Sempromicus Sophilongus*, then being Consulls, against the mind of the Senators, disclosed all their solema feasts, published them in a Table that every one might have perseverance of them. The Prime, whereby we find the Conjunction of the Moon, and all moveable Feasts, as Lent, Easter, Whitsunday, and such like, was invented by the great Clark Saint Bernard, or of *Julius Caesar*, as appeareth in the tenth book *De divinis officiis*.

CHAP.

CHAP. V.

*Who ordeyned the hours, dyals, and Clocks,
deviding the day and night.*

HOURS, which being in number 24, accomplish the space of a day and night, were so named of the Sun, which in the Egyptians language is called *Horus*. They at the first were appointed but 12. For *Hermes Trismegistus*, perceiving a certain beast consecrated to their god *Serapis*, to make water or pisse twelve times in the day, at equall distance, supposed that the day ought to be devided into twelve hours. *Mercurius Trismegistus appoin-
ted 12 hours.*

This number did continue long; but afterward the day was divided into 24 hours. *Anaximenes a Milesian* found in *Lacedemonia* the first Dial, that declared the hours by the shadow of the Gnomon. It was long before they were used in Rome, for (as *Pliny* writeth) in the 12 Tables, there was onely rehearsed the rising and going down of the Sun: and a few years after, Noon or Midday was added, which the Beadle or common Crier did denounce. This was onely on clear dayes, when they

G might

*M. Valerius
Messala or-
dained a Di-
al in Rome.
Water Dial.*

Clocks.

Sand-Diall.

*Striking of
the Clocks.*

*Sundry Di-
visions.*

might perceive the course and altitude of the Sun. The first Diall was set up on a Pillar openly, which stood behind the common Pulpit, or bar called *rostra*, at the cost of *M. Valerius Messala*, then Consul in the first *Punick* battel. The water-Dial was used first in *Rome* by *P. Scipio Nasica*, the 900th year of the City, to divide the hours of the day and night. Albeit it was invented by *Crescibius* of *Alexandria*. Afterwards Clocks made of Metall were invented by subtil wits, and sand-Dials were made, whose Authors be yet unknown. In some places the Clocks strike 24 hours by order; in other some, as in the West parts of the World, it smiteth twice in the day. In such order that the 12th hour is at noon, and at midnight. The dayes which be reckoned diversly in several nations, began in *Egypt*, where the year and Moneths were also devised, they take all the space from midnight to midnight for one day, and the *Romans* used the same manner. For the Sun-rising is the beginning of all affairs, and functions, the night is a time of Counselling: they had also assigned to every hour a sundry Ministry, as *Martial* in his Epigram declareth.

The

The day was devided in sundry wise.
That every hour had a several office,
The two first served for salutation,
The third for Lawyers alteration.
Two next were spent in labour diversly,
The sixt men might themselves rest quietly.
The seventh, of Works was a resolution,
The Eighth was for wrestlers; and in Conclusion.
The ninth was limitted for Mens repast,
And so for the other, of time was made no waste.

The Babylonians called the space between the Sun risings, a day: the Athenians named all that was between the goings down, a day. The Umbrians count their day from noon to noon: but commonly from morning till night is called a day. The night was devided into four watches, whereof every one (as Hierome witnesseth) contained three hours.

Parts of the Night.

CHAP. VI.

Who set forth Books first, or made a Library, Printing, Paper, Parchment, or Art of Memory.

*Pisistratus
made the
first Books.*

*Athens
made many
books.*

*Ptolomeus
Libraries.*

*Aristotle
had the first
Library.*

Books which contain the Monuments of ingenuous wits, and a Register of all Valiant prowesse, as *Lactantius* thinketh, were first published in Greece. *Gellius* saith, it was *Pisistratus* that made the first book, and exhibited it to be read openly. Yet *Josephus* declareth that the *Hebrews* and *Priests* of *Egypt* and *Chaldee* set forth Books first.

The *Athenians* multiplyed the number of Books, which *Xerxes* carryed from thence into *Persia*, and *Selenus* King of *Macedony* caused them (many years after) to be conveighed to *Athens* again. After that, *Ptolomeus* King of *Egypt* gathered together 700000 books which were all burnt at the battell of *Alexandria*. Nevertheless, *Strabo* recordeth that *Aristotle* did institute the first Library, and left it to *Theophrastus* his Disciple, and taught the Kings of *Egypt* how they should order their Library: *Theophrastus* left it

to *Melus*, and of him *Scepsis* received it. There was also a very anient Library at *Pergamus*.

In *Rome*, *Asinius Pollio* had the first *Asinius Pollio.*

Library, which was the occasion that good wits employed great study in learning, to the ample furtherance and commodity of that Common-wealth.

There be at this day many in *Italy*, but the most famous, is the Library which *Frederick Feltrius* Duke of *Urbine* did

F. Feltrius.

cause to be edified. Truly the commodity of Libraries is very profitable and necessary; but in comparison of the Art of Printing, it is nothing; both because one man may Print more in one day, then many men in many years could write: And also it preserveth both Greek and Latine Authors from the danger of corruption. It was found

in *Germany* at *Mogunce* by one *J. Cuthenberghus* a Knight; he found moreo-

John Cuthenberghus
found Prin-
ting.

ver the Ink by his devise that Printers use, sixteen years after Printing was

found, which was the year of our Lord, 1458, one *Conradus* an *Almain* brought it into *Rome*, and *Nicholas Johnson* a *Frenchman*, did greatly polish and garnish it: And now it is dispersed through most parts of the World.

*Men wrote
in Plates of
Lead.*

Before the use of Paper, men used to write in leaves of Date-Trees, and somerimes on the bark of Trees. Afterward they wrote the publique writings in plates or sheets of Lead, and their private matters in Tables and wax, for tables (as *Homer* testifieth) were before the siege of *Troy*. Paper was devised by King *Alexander*, as *Varro* affirmeth; it was made of a kind of fenny Rushes, that grew in the marish grounds of *Egypt*. But *Pliny* saith, it was used in the time of King *Numa*, that reigned 300 years before *Alexander*, and his books, which were found in a chest of stone in a field, by *L. P. titilius* a Scribe, were written in Paper. In proesse of time, paper, that we use now, was invented; it is made of linnen cloath, beaten together in Mills for that use.

Parchment, as *Varro* witnesseth, was found in *Pergamus*: albeit, Jewish Historians (as *Josephus* sheweth) used Parchment: they wrote also in Goats' ins and sheep-skins in old time, as *Herodotus* declareth.

There be divers manner of Papers, as Paper-royall, Paper-demy, blotting paper, marchants paper,

The

The usage of writing by characters, is very ancient, and was found by *Tyrotullius Freman*, (as *Eusebius* suppose), and *Julius Caesar* used it much in secret and privy Counsels.

The Art of Memory was found by *Simonides* in Thessaly: For when he was invited to a banquet at a Nobleman's house, called *Scopa*, it chanced that he was sent for to speak with two young men at the gate, and straightway the Banqueting-house fell, and destroyed all the guests. Then he, because he remembered in what order and place every one sat, delivered every man his friend to be buried. By that fact, both he perceived the order of the Art of Memory, and what commodity came to the remembrance of man by such an Art. *Cyrus*, King of Persia, excelled in Memory, which could call every man in his Army by name. *Cynus* the Embassadour of *Pyrrhus* the day after he came to Rome, saluted every order of Nobles by their proper names. *Mithridates* could speak 22 Languages. *Julius Caesar* could write, read, endite, and hear a tale, all at once. *Adrianus* the Emperour could do the same.

*Men of
great Me-
mory.*

CHAP. VII.

*The beginning of War, with other things
concerning the same.*

Mars author
of Chivalry.

Tubulcain.

CHivalry, wherein is declared the
manly courage of noble Captains,
was devised (as *Tully* saith) by *Pallas*:
the manner of War (as *Diodorus* think-
eth) was invented by *Mars*. But *Jo-
sephus* telleth, that *Tubulcain*, which
was before the flood, did first practise
feats of Arms: whereby it appeareth,
that the use of Wars is of great antiqui-
ty; but it is uncertain who was the
first Warriour. Before the finding out
of Weapons, men used to fight with
their fists, feet, and biting. And thus
began battel, as *Lucretius* writeth:

*Hands and feet, tooth nail,
Were first Weapons in battail.*

Afterward they began to fight with
Staves and Clubs. And therefore they
assign to *Hercules* a staff and a Lyons
skin. For men in the beginning used
staves to revenge their injuries and
quarrels, and covered their bodies with
skins

skins of wild beasts instead of Armour. *Palamedes* ordered and set men first in array, appointed Watches and Warding to be kept, and Watch-words in the battle of *Troy*. At the same time *Sinon* found out Beacons and Fires. *Pliny* saith, that the Phenicians invented first the Policies of War. *Diodorus* affirmeth, that *Mars* forged first weapons, and armed Souldiers with them, and therefore the finding out of them, is attributed to him: but the instruments of War were found by divers men at sundry times.

Palamedes
appointed
Watches and
Warding.
Watch-
words.

Helmets, Swords, and Spears, the Lacedemonians found: yet *Herodotus* supposeth the Targets and Salettes to be the invention of the Egyptians, and so to have come into Greece.

The Habergeon was devised by *Midias* *Messenius*, shields by *Pretus* and *Acrisius*, as they fought together.

Leg harness and crests of Salettes were invented by the Carians, Javelins and Darts with thongs or strings by *Etolas* son to *Mars*; Bills by the Thracians; Justing Spears and More-Spikes, by *Tyrrhenus*: they were used first in the siege of *Capua*, that *Fulgins Flaccus* layed to it, *Penthesilea* imagined Pole-axes,

axes, and Pykes, hunting staves : bowe, Shafts, and Sythes, *Jupiter's* son invent- ed : although *Diodorus* ascribeth the invention of them to *Apollo*. *Artaba- nus*, whom *Eusebius* reciterh, saith, that the invention of Armour, began by *Moses* ; which being very young, at- chieved the first hardy enterprise against the *Ethiopians*. Of all Engines of war, the *Cretians* found first the Cross-bows; the *Syrians*, Quarelles or Bolts : and the *Phœnicians* found Brakes and Slings. Howbeit, *Vegetius* holdeth opinion, that *Baleares*, a people which dwell in the Spanish Seas, ordained Slings. Cranes, or Vernes, to wind up great weights, were the device of *Ctesiphon*. The Ramme, called in Latine, *Aries*, wherewith walls be overthrowen, was made by *Epeus* at *Troy*. *Artemo Claze- monius* instituted the Sough or Tertise, called in Latine, *Testudo*, to under- mine Walls. But of all other that ever were devised to the destruction of man, the Guns be most devilish, which was invented by a certain *Almain*, whose name is not known : After this sort ; It chanced, that he had in a Mor- ter, Powder of Brimstone that he had beaten for a medicine, and covered it with

with a stone, and as he stroke fire, it
fortuned a spark to fall into the pow-
der: suddenly there arose a great flame
out of the Morter, and lifted up the stone
wherewith it was covered, a great
heighth: And after he had perceived
that, he made a Pipe of Iron, and tem-
pered the powder, and so finished this
deadly Engine, and taught the *Vene-*
tians the use of it; when they warred
at *Claudius Dyke* against the *Genuates*,
which was in the year of our Lord,
1380. For this Invention he received *What year*
this benefir, that his name was never *Guns were*
known, lest he might for this abomi- *found.*
nable devile, have been cursed and evil
spoken of, whilst the world stand-
eth.

Bellerophon (according to the judg- *Riding of*
ment of *Pliny*) taught first to manage *Horses,*
and ride Horses: which rode the swift
Pegasus into a Mountain of *Lybia*,
called *Chimera*, as *Diodorus* supposeth
it was *Neptune*, that not onely taught
to ride horses, but also (as *Lucane* sup-
poseth) brought to light the first horse.
Bridles, bits, horse-harness, or trappers,
the *Peletronians*, a Nation of *Thessaly*,
found; and as some think, the way to
break and tame horses, was learned of
them;

them; which also taught shoeing of horses. Also the *Nymidians* rode their horses without saddles. Carts with two horses, and Waggon, the *Phrygians* first used. Chariots, *Erichthonius* devised first in Greece. Fighting on horseback, the *Centaures* found in *Thessaly*. Notwithstanding, all the Commodities of such beasts, as Horses, Mules, Ases, and all other bearing and drawing beasts were at the beginning. For it is manifest, that the Egyptians and Hebrews, Assyrians and Arabians used them: but the glorious Grecians usurp all to their own glory and ambitious praise and commendation.

CHAP. VIII.

The Institution of Olympiads, with other shews and games.

Playes or Shews.

THere were four principal Playes or Shews in Greece; whereof the most principal was Olympiads: which were kept every fifth year in the Mount Olympus, and ordained by *Hercules*, one of the five brethren, named *Idai Dactyli*, in honour and remembrance of *Jupiter*.

Jupiter. In this game, *Corilus* an Arcadian was first the prize (as *Eusebius* saith). *Pliny* affirmeth, that *Hercules*, son of *Alcmena*, obtained the victory there first. There was wraffling, running with horses, and on foot, turning, leaping, coursing with Chariots; contention of Poets, Rhetoricians, Musicians, and disputations of Philosophers. The manner was then to proclaim wars, or enter leagues of peace; the reward of the victorions, was a garland of Olive, which Tree grew there beside. By this they counted their years, as the Romans did by *Lustra* and their Councils.

Corilus.

*Exercises
used in the
Olympiads.*

*The reward
of the
Victors.*

The second Shew was *Pythii*, which were in honour of *Apollo*, and made by *Apollo* himself, in memorial of his activity, in vanquishing the great Dragon *Python*, that was sent by *Juno*, to persecute his Mother *Latona*.

The third Game was *Isthmii*, devised by *Thesus*, in the worship of his father *Neptunus*, as *Hercules* had done by *Jupiter*: they had the name *Isthmii*, of the narrow place in Greece, that *Corinth* stood in, where the Playes were celebrated, beside an old Temple of *Neptune*, environed with a dark Wood of

of Peche-trees. They that wan the mastery, had a garland of Pine-tree.

Nemei.

Pyrrhus-dance.

The fourth game was *Nemei*, named of the Forrest *Nemea*. These Feasts the *Argivans* kept in reverence of *Hercules*, that slew their mighty Lion whose skin he ware for his Armour. *Pyrrhus* dance was that wherein the *Lacedemonians* practised their youth, from 5 years of age, as a preparative to greater affaires of war. It was first instituted in *Creet* by one *Pyrrhus*, that was one of the *Cibeles* Priests. They danced it in armour, and with weapons on horseback, as *Solinus* testifieth.

Naked games were first invented by *Lycaon*; Funeral playes by *Arastrus*; wrestling by *Mercury*; Dice, Tables, Tennis, and Cards, were found of the *Lydians*, a people of *Asia*, and begun not for any Lucre or pleasure, but for a Common-wealth. For when their Countrey had great scarseness and want of Corn, insomuch that it was not able to suffice the people, they mitigated and swaged their hunger and scarcity, by taking their meat moderately one day, and by applying such sports and pastimes the next day, to drive away the tediousnesse of their famine and hunger.

ger. The Chesse were invented the year of the world 3635. by a certain Wise man called *Xerxes*, to declare to *Xerxes*, a Tyrant, that Majesty or Authority without strength, assistance, and help of his subjects, was casual, feeble, and subject to many calamities of fortune; his intent was to break the fierce cruelty of his heart, by fear of such dangers as might come to passe in the life of man. There is a game also that is played with the postern bone, in the hinder foot of a sheep, Oxe, Goat, Fallow or red Dear, which in Latine is called *Talus*. It hath *Talus*. four chances, the ace-point (that is named *Canis*, or *Canicula*) was one of the sides, he that cast it, layed down a penny, or so much as the games were agreed on, the other side was called *Venus*, that signifieth 7. he that cast the chance, wan six, and all that was layed down, for the casting of *Canis*. The two other sides were called *Chius* and *Senio*: He that did throw *Chius* wan, 3. And he that cast *Senio*, gained 4. This game (as I take it) is used of children in *Norfolk*, and they call it the chance-bone: they play with three or four of those bones together: It is either the same, or very like to it, *Chance-bone*.

The

*Odd and
Even.*

There was a game at the Dice called *Vulturſu*, and *Hercules Baſilicus*, that *Plautus* maketh mention of: but the inventours of thoſe games be yet unknown, albeit, it ſeemeth to be a device of the *Romans*; and likewise the Author of the game, named odd or even, and holding up of hands or fingers is uncertain.

There be ſome that refer the finding of the Cards and Cheſſe to the noble *Palamedes*:

CHAP. IX.

Certain playes of the Romanes.

Lupercal was a Cave at the foot of the mount Palatine, hallowed to Pan a Myſticall god of the *Arcadians*, where the cuſtome was to ſacrifice a dog, becauſe he ſhould keep the Wolf from their folds.

*The Rites of
theſe feaſts.*

The oblation was made in February, after this rite and faſhion. The young men all naked, ran and courſed about wantonly and laſciviouſly, in honour of Pan, with whips and ſcourges, in their hands: and the Women offered

fered themselves, to be beaten with their scourges, supposing that it helped to the fruitfullnesse of Children: This pastime was instituted by *Evan-der*, that came out of *Arcadia*, *Marcus Antonius*, in this play being naked, set the Diadem on *Julius Casars* head.

There was also another Shew called *Circensis*, which were celebrated in a place walled about, named *Circus*, where was used fighting, and Cour- sing of Horses, and running with Cha- rers.

The Circus that we name Listes or Tiltes, were of great length, and had barres where the race should begin, and at the other end was the *VVa- ger* set, that they ran for: there was used in the same place tourneying: These were long used among the *Rg- mans*, and had the title of great playes or games.

The third kind of Playes were *Satur- nalia*, which continued five dayes in December, and were kept very costly and sumptuously with great sport and gladnesse, and continual feasts, and usually presented one another with gifts,

H

It

It was also the manner in those Festivall dayes, that servants should have equall power in things, and like authority, and sit at the Table with their Masters, because in *Saturns* time, all things were used in common. *Juno* ordained them in honour of *Saturnus*, (as *Macrobius* declareth) and some say they began in *Athens*.

*Sword-
Players.*

There was also another game of Sword-players unarmed: the occasion of their beginning, was because the *Romans* when they went to war, should see Fighting, VVounds, and Swords, to the intent they should be the lesse afraid of their enemies armed, or be discouraged, when they saw the bloody VVounds in the Field, therefore the Chief Captain or Lievtenant of the Host, should exhibite to the people, a Game of Fencing of Sword-players.

CHAP. X.

*Who found Truce, Leagues, sundry kinds
of making Triumphs and
Ovations.*

TRuce (that is called a Covenant *Truce.*
of Peace for a season) was instituted by *Lycaon*; it was taken *Truce for*
sometimes for years, as the Romans *Years.*
took truce with the *Veientes* for fourty *Hours.*
years; with the *Cerites* for an hundred:
sometimes Truce was made for hours,
as *Cains Pontius*, a Samnite, required
of the Dictator of Rome, truce for six
hours. Leagues of peace, *Thesem* did
ordain in Greece; but *Diodorus* assign-
eth it to *Mercury*. Neverthelesse, they
were in frequent use long before that
time in Assyria and Egypt, and name-
ly among the Hebrews. For *Jacob*
made a league with *Laban*. And *Moses*
offered conditions of peace to the
Princes of the Countries, by whom he
passed: and after him, *Joshua* confirmed
a bond of peace with the Gibeonites.
Therefore it is a great difficulty to know
the inventor of it. There were divers fa-
shions of making Leagues, as the Ro-

mans manner was thus ; The Herauld of Arms at commandement of the King, took a hogg appointed for that purpose, and smote him, saying ; So let *Jupiter* smite him, that disannulleth this holy league. But *Polybins* writeth that the Herauld took a stone in his hand, and said ; If I perform and stand to the Covenant of this league, without guile or fraud, the gods give me all things prosperous. If I either do or think the contrary, I pray God that I alone be destroyed and cast away, and cast this stone from me ; and forthwith he threw down the stone. When the Arabians made a league of peace, there stood one between the two parties, that did cut it with a sharp stone, the hollow of the hand of the confederates, and with the blood that issued out, he anointed seven stones that stand between them, with raggs taken out of their garments, and invocated *Dionysius* and *Urania* their gods : then the Solliciter giveth surety for the stranger or Citizen that was of his part. The like order was used in Amities made among friends.

The Scythians made Leagues after this manner : They filled a bowl of Wine,

Wine, and mingled it with the blood of him that should enter the bond of peace, and then they wet their Arrows, Axes, Halberds and Darts in the bowl: that done, they with many words vowed and cursed themselves, and so drunk the Wine, both they, and all the Nobles present. The same use was among traitors in their Conspiracies at *Rome*.

The *Barceans* consented on their leagues thus: they made their day of Confederacy, over a cave very privy, and so long as the earth continued, so the pact endured. *Dionysius*, which was replenished with the spoils of many Countries, led the first Triumph; and afterward, it was received of sundry Nations, as the Captains of *Carthage*, when they sped well, triumphed. In *Rome*, *Romulus*, after he had conquered *Acron* King of *Cenineus* crowned with Laurell and carryed in a Chariot with four horses, entred into the City triumphantly. And dedicated his prey and spoils to *Jupiter*, as *Dionysius* writeth. Albeit, *Entropius* saith, that *Tarquinius Priscus* first triumphed of the conquest of the *Sabines*. *Camillus* led the first solemn triumph with white horses, a gilded Chariot,

Barceans League.

Triumph.

Camillus.

and a Garland of gold, with all the Captains following the Chariot, with chains and Fetters about their necks. And the Senate going before into the Capitol of *Jupiter's* Temple, where they offered a white Bull, and then returned. It was lawful for none to triumph, but such as were Dictator, Consul, or Pretor. Albeit, *Cneius Pompeius*, being but of the Order of Knights, triumphed, as *Cicero* telleth.

Ovation is a lesse Royalty then Triumphs, and was the worship of such as had ended any battel, or archieved any Feat without blood-shedding; or when the battel lacked any of the due circumstances of appointing. They that came into the City with that pompe, were crowned with a garland of Myrtill; And went on foot into the Capitol, all the Senate following him, and there offered a sheep. The first that had any Ovation, was *Posthumius Tubertus*. The *Lacedemonians* when they vanquished their enemies by craft, policy, or deceit, offered a Bull: when they did valiantly subdue them by force of Arms, they sacrificed a Cock, according to their manner of triumph: Read *Appianus Livius*, or *Julius Capitolinus*.

*Posthumius
Tubertus:*

CHAP. XI.

Garlands or Crowns, the diversity of them, and of Oynments.

Pliny testifieth, that *Bacchus* did first *Bacchus.*
invent and wear a garland made of
Ivy on his head: and after it was taken
in a custome, that when they sacrificed
to any of the gods, they were to be
crowned with a garland, and the obla-
tion likewise. Notwithstanding, I find
that the use of Garlands or Crowns, is
of more antiquity then *Bacchus*. For
Moses; that was many years before him, *Moses.*
made many Crowns and Garlands of
gold. At the first, the manner was,
in all Playes and Sacrifices, to make
Garlands of boughs of Trees. And
after they were garnished with variety
of flowers among the *Sicionians*, by
Pausias, and *Gliceræ* his leman. Not *Pausias.*
long after, Winter Garlands, that be
called Egyptian, which are made of
wood or Ivory, di'd with many colours,
began to be had in use. And in process,
they made Crowns of brasen plates gilt
or covered with silver, called for their

rhinnes, garlands. Lastly, *Crassus* the Rich did first set forth, in his Games and Shews, Crowns with silver and golden leaves. And consequently there were invented many manner of Crowns, As the triumphant Crown, that the Emperour or grand Captain ware in his triumph; this was first made of Olive, and afterward of gold. The murall or wall crown, that was given to him that scaled first the Walls. The Camp-Crown, that was the reward of him that entred first in Arms, into the Camp of his enemies. Naval or Sea-Crown, which was set on his head, that first boarded his enemies ship. And all these were of gold. The Obsidionall Crown, that was worn of him that delivered a City besieged, and was made of Grasse. There was also a Civill Crown, which was a Sovereignty that a Citizen gave to him, that had valiantly preserved him from his enemies; this was made of Oaken branches. And this manner of Crown the *Athenians* did first devise, and gave it to *Pericles*. There were moreover Crowns of Pearls, Trench Crowns and Garlands, composed of the ears of Corn, which

Pericles.

us *Pliny* witnesseth, was first in use among the Romans. But Garlands made of Cynamon, woven and imbossed with gold, *Vespasianus* did first consecrate in the Capitol, in the Temple of Peace.

In some space of years, the excess of Crowns was such, that the Grecians in their Banquets, crowned both their heads and Cups also, whereof the *Ionians* were authors. By this sort of Crowns, *Cleopatra* empoisoned *Antonie*, as *Pliny* writeth. And *Artaxerxes* used Crowns of Garlands in his Feasts: to this *Virgil* alluded in his *Aeneides*,

Cups were crowned.

*They set forth their golden goblettes,
And crowned them with fresh chap-
lettes.*

Oyntments (as *Josephus* writeth) (though *Pliny* saith the contrary) were used long before the battel of *Troy*; for *Jacob* sent to his son *Joseph* in Egypt oyntments: and *Moses*, that was three hundred and fifty year before the siege of *Troy*, maketh mention of Oyntments, concerning the sanctification of the Tabernacle, and Priests of the Old Testament:

*Ethiopus
devised
Oyntments.*

*Oyntments
might not
be sold.*

Testament. Albeit, it is not known, who was the first deviser of them. *Pliny* and *Solinus* report, that *Alexander*, when he won the Camp of *Darius*, found among other Jewels and spoils a casket of oyntments, that much pleased him. But *Herodotus* doth declare, that it was in frequent use before *Darius's* time. For *Cambyses*, son to *Cyrus*, sent Embassadours to *Ethiopus* King of the *Macrobian*s, with great presents, whereof a box of Oyntments was a parcel. When the King had learned the manner of the confection of it, he contemned and neglected it, as a thing of no value. It is not certain when they came into Rome: but I find in *Pliny*, that the 565th year of the City, *Antiochus* being vanquished, and *Asia* subdued and conquered, *P. Licinius Crassus*, and *Julius Caesar*, then Censors, commanded that no forraign nor strange Confection of oyntments should be sold in the City.

CHAP.

CHAP. XII.

Who found out Metals, Smiths, Coals,
Fire, Candles, and Bellows.

OF all Metall wherein worldiy substance consisteth, Gold, that all men sorely Covet to have, is the most precious. For the desire hereof, they have digged in the deep bottomelesse Abyſſe of the Earth, and at the length (as *Phalerius* ſaid) they will dig *Pluto* out of hell for it. And *Diogenes* when he was asked why Gold looked ſo pale, answered very well, ſaying: Becauſe it hath many that lye in wait for it. *Cadmus*, as *Pliny* affirmeth, found it in the Mount *Pangæus* in *Thrace*, or as ſome think, it was *Thoas*, and *Eaclys* that invented it in *Panchaia*. Silver, *Erichthonius* of *Athens* or *Cæcus* found out. They report that Gold was found in *Pagæus*, becauſe there is great plenty in that hill, as *Herodotus* doth write. The five brethren named *Idei Dactyli*, found Iron in *Creet*. *Midacrius* brought lead out of the Iſlands againſt *Spain*, called *Cassiterides*, as *Strabo* declareth. Braſſe was found by *Cinirs*, in the Iſle of *Cyprus*,

Cadmus
found Gold,

Melting
Brasse.

prus; and *Solinus* saith it was found in *Creet*. *Ciniras* also devised the Tongs, File, and Lever. Notwithstanding *Clement* saith, that *Selementes* and *Damnemeneus*, two Jews, found Iron first in *Cyprus*, and the *Pannonians* Brasse. *Aristotle* holdeth opinion, that *Lydas* a *Scythian* first taught to melt and work Brasse, *Theophrastus* thinketh it was *Delas*, a *Phrygian*. *Strabo* writeth that a certain people named *Thetichines*, wrought Iron and Brasse first, and they made a Sword named *Harp*, which they gave to *Saturn*.

Smiths
Forge.

The Smiths Forge some think the *Calybians* found, and some suppose it were the *Cyclopes*, which first used the Smiths craft.

Idei Dactili.

Diodorus holdeth an opinion, that *Idei Dactyli* and *Vulcanus* were Authors of Iron, Brasse, Silver, Gold, and all mettals that are wrought with the fire.

Sothering
of Iron.

Sothering of Iron, *Glaucus* found; and *Cadmus*, melting of Gold. But I take it that all these before named found the use of such things in their own Countries. For the use of all such metall was perceived in the beginning of the VWorld by *Tubulcain*, which

which was son to *Lamech* and occupied Smith-craft. *Clement* referreth the tempering of Iron to *Delas*.

Fire is supposed to be the invention of *Vulcanus*: *Vitruvius* saith that the Trees tossed and shaken with Winds, by beating together of their boughs excited fire. But it had been more convenient to have ascribed it to the gift of God, which gave it to man to be a remedy against the danger of cold.

Pirotides first stroke fire out of Flint; *Prometheus* taught first to keep it in Matches.

Pirotides
stroke fire
out of Flint.

Pliny telleth how the Spies in Armies and Camps, or else the Shepherds devised to smite fire by rubbing of two pieces of Wood together. *Laurel* and *Ivy* be best for that use. Bellows were found by *Anacharsis* as *Strabo* witnesseth; Candles the *Aegyptians* invented.

CHAP.

CHAP. XII.

*Who ordeyned Coynes, Looking Glasses,
Rings, with precious Stones.*

COyn, of what mettall soever it was made, (as it appears by *Iosephus*) is very antient; For *Cain*, *Adam's* son was very greedy, in gathering together of money: *Herodotus* writeth that the *Lydians* first coyned Silver and Gold to buy and sell with. For before the siege of *Troy*, as *Homer* witnesseth, men used to change one commodity for another. Yet in the time of *Abraham*, there was Money currant, for he bought the Cave to bury his Wife *Sarah*, of the *Hittite*, *Ephron*, for 400 Shekels of Silver, which was before the siege of *Troy* many years.

*Gold in
Rome.*

In *Rome* the first coyn of Gold was made in the 547th year of the City, and it was named a Duckat, and after, it began to be used in many places at sundry times. *Phedon* began Silver coin in the Isle *Egina*. It was minted in *Rome*, in the 484th year after the City was builded: the print of it was a Chariot with two horses, and some with four

four. *Jannus* did cause *Brasse* to be coyned, with a face on the one side, and a ship on the other side, to the intent to gratify *Saturnus* (which arrived there in a ship) by setting forth his memory to their posterity and successours. *Servius Tullius* first coyned *Brasse* with an Image of a sheep and an Oxe. Looking Glasses of Silver were devised by *Praxistiles* in the time of *Pompeius Magnus*: There were also invented looking Glasses of Steel, Lead, Chrystal-Glasse, and mingled stuffe, wherein we behold our visages. Though it is uncertain who did first find them, yet *Pliny* saith that one *Sidon* invented them of Glasse. *Sidon*. Rings with a piece of stone wrought in them, be reported of *Pliny* to have been made of *Jupiter*, to keep in memory the punishment of *Promethens*, for that he deluded the gods of the Element of fire and did traduce it to mans use, but that is a fable not to be credited. The use of Rings and precious stones is of great antiquity, for I read in *Genesis* that *Judah* gave his daughter in Law *Thamar* a Ring, and broches, as pledges of his promise. And *Moses*, who was 300 years before the battel of *Troy*, speaketh of Rings and precious stones for making

Jannus coyns of Brasse.

Looking-Glasses.

Sidon.

Promethens.

*Rings ser-
ved to Seal
Letters.*

*A man
might have
but one Ring*

*Rings were
worn on the
left hand.*

king of the Ark and vestures of *Aaron*, as *Oriches* and *Smaragdus*, or *Emrode*. In *Rome* at the first they used Rings of Iron every man saving the Tribunes. It was long before the Senatours had any Rings of Gold, and as *Macrobin* writeth, they used them, not so much for trimming and decking of themselves, as to seal letters with them; in somuch that it was not permitted to any man to have more then one, and that was allowed to none but Freemen. Afterwards they began to grave Seals in precious stones. And lest they should be broken with stresse, they ware them on the finger of the left hand, that is next the little finger, because the left hand is not put to so much labour as the right hand, or else (as *Macrobin* saith) because there goeth a Vein from that finger to the Heart. Rings also were used and worn of the Knights in *Rome*, that by them they might be distinguished and known from the common sort of people.

CHAP.

CHAP. XIV.

The Original of Glasse, Amber, Vermilion, Mirrhe, and Crystall.

IN *Phœnice*, which is a part of *Syria*.
At the foot of the Mount *Carmel*,
there is a Pool called *Candebea*, whereof
the River *Belus* springeth, in the which,
Glasse, as *Pliny* writeth, is ingendred.
For it is reported that on a time when
a Merchants Ship, that was freighted
with Salt-peeter (for so some expound
nitrum) arrived there; and as they pre-
pared their meat on the sands and Sea-
banks: It fortuned that because they
had no store of stones to bear up their
Vessels, wherein they sod their meat,
they took great pieces of Nitre out of
their Ship to set their Victuals on,
which after they chanced to be on fire,
and mingled with the sand, there ran
bright flakes of this precious Liquor.
By this River is *Menon's Tomb*, and as
Josephus writeth, the nature of that wa-
ter is to turn and transform other me-
tals into glasse. Amber, as *Diodorus*
witnesseth, was found in the Isle *Basi-*
lia, which lyeth against *Scythia*, above
I *Galatia*,

Vermilion.

Myrrh.

Crystal.

Galatia in the great Ocean, where it was first cast up, and was never seen nor found in any other place before. *Vermilion* or *Red Lead* was found in *Ephesus* by *Gallius* an *Athenian*. And it was in *Rome* counted and taken for holy, in so much that on their Feastival dayes they painted the face of *Jupiters* Image with it, and the bodies of them that triumphed; and *Camillus* triumphed so, as *Pliny* witnesseth. *Myrrh*, which is a humour congealed and constipated together with heat, cometh out of the East parts, and namely out of *Carmania*. *Pompeius* in his triumph of the *Pyrrhus* and Robbers on the Sea, brought it first into *Rome*. *Crystal* is a stone that is congealed of pure water, not with cold, but by a power of divine heat, whereby it retaineth its hardnesse, and never relenteth or melteth, and receiveth divers colours, and this is the opinion of *Diodorus*. But *Pliny* suppoeth that it cometh of the Ice, extreamly Frozen. Nevertheless it is uncertain who found it.

CHAP.

CHAP. XV.

*The beginning of Imagery; and of
Alexander's Image.*

Concerning the use of making Images, from whence it came, Authors differ and vary. For *Macrobius* citeth one *Epichurdus*, that saith, it began of a superstition of *Hercules*, who, according to the number of his Companions, whom he lost in his Voyage into far Countries, when he came home into Italy, made Images of them, and cast them down at the Bridge *Sublicius*, *Wood-bridg.* into *Tyber*, to the intent they should be carried into their natural Countries, thinking that to be a just Funeral. Nevertheless, he taketh it, that they came rather of the custome of the *Arcadians*, *The Arcadians manner.* which, as *Diodorus* writeth, in their wandring abroad, repaired into Italy, and builded a Chappel to *Pluto*, and an Altar to *Saturnus*; where they pacified *Pluto* with the heads of men and burned the bodies to *Saturn*. For so they *An Oracle.* expounded their Oracle,

*Et capita inferno, et patri transmittit
lumen.*

*Give heads to Pluto the God infernal,
And Saturn his father the fire lustral,*

The sacrifices that were offered to Saturn, were named *Saturnalia*. After, *Hercules* as he passed through Italy, when he had conquered and subdued *Gerion*, advertised them to change that unlucky sacrifice into fortunate oblations, and taught them to make Images of heads of men to *Pluto*: And to light Tapers of Wax in honour of *Saturn*. *Lactantius* saith, *Promethens* made first Images of soft Clay, and taught the way to make statues: Some say, as *Diodorus* writeth, that the *Ethiopians* found the first use of Images, and of them the *Egyptians* learned.

*Promethens
made Images.*

Notwithstanding I find that Images were long before that time: For *Rachel*, when her Husband fled out of *Mesopotamia*, from *Laban* his Father in Law, did steal away her fathers gods, And some think that men took occasion from God to make Images, who willing to shew to the grosse wits of men, some repre-

representation of himself, took on him the shape of man; so *Abraham* and *Jacob* saw him. And the Scripture seemeth in sundry places to attribute to him hands, feet, eyes, and ears, which be parts and members of men. And by this means men received the manner of making Images of God, because to keep him in fresh memory. And this is the true Original of Imagery. *Spurius Cassius* made in *Rome* the Image of *Ceres* in brasse. Afterwards statues of men were made, to excite and encourage valiant hearts to high enterprises. And for that cause the *Athenians* set up the Images of *Hermodius* and *Aristogiton*, that slew and expelled the Tyrants. *Leontinus Gorgias*, made himself an Image of pure Gold, not hollow, first; and set it in *Delphos* the 78th Olympiad. *Pharnaces* caused one to be made of Silver like himself, which *Pompey* in his Triumph removed. In *Italy*, *M. Attilius Glabrio*, made the first statue of Gold on horseback in remembrance of his Father: There were also Images made of Brasse, Ivory, Wood, and Marble.

*Ceres Image
of Brasse.*

*M. Attilius
made the
first Image
of Gold in
Rome.*

The manner of the *Romans* was to set up their Images covered, but the

Phidias.

Grecians used to form them naked, and the *Romans* also had a Rite to burn incense, and light Tapers before them. In this Art many were very expert, as *Pliny* rehearseth. But *Phidias* of *Athens* passed them all. In *Rome*, the kindred and family of the *Maecians* were accustomed to wear on them the Image of *Alexander* the great, Graven: as, men in Gold or Silver, Women in Kalls and Rings: because it was reported that he should achieve well in all affairs, which did bear on him *Alexanders* Image, either in Gold or Silver.

Augustus
Seal.

And therefore *Augustus Caesar* used long the Image of him, in sealing his letters.

CHAP. XVI.

Painting, and Potters craft, or Working in Earth.

Gyges a *Lydian*, as *Pliny* thinketh, did first invent and devise portraiture in *Egypt*. In *Greece*, *Pyrrhus*, the Cousin of *Dadulus*, according to *Aristotles* mind. But *Theophrastus* saith, *Polygnotus*. that *Polygnotus* an *Athenian* found it: yet

yet *Pliny* agreeth neither with *Theophrastus*, nor yet with himself: for in his 35th book, he saith, that *Polygnotus* a *Thalian*, did first paint women in single apparell, and trimmed their heads with Kalls of sundry Colours, and set forth Pictures to shew more decent, in opening their mouths, and made their Teeth to be seen, and the Visages more favourable to behold; but who found it, it is uncertain. For the *Egyptians* say they had that art 600 years before it came to *Greece*: And they of *Greece* affirm it was begun by the *Sicionians*, and some of the *Corinthians*. Albeit, all confesse it began of the drawing of a man with lines. In proceſſe of time it waxed more sumptuous with colours. Drawing pictures with lines or shadows *Phidias* an *Egyptian*, or *Cleanthes* a *Corinthian*, devised. *Thelephanes* a *Sicionian*, and *Ardices* of *Corinthus* found this Art first, without Colours, and *Cleophantes* of the same Country invented Colours: *Apollodorus* obtained much praise with the Pencil. In this excelled *Timagoras*, *Pubius Polygnotus*, *Aglaophon*, with others that *Pliny* reciteth in the 12th Book. And *Raphael Sanctus*, an *Urbinate*,
The begin-
ning of pain-
ting.
Cleophantus
invented co-
lours.

Potters craft

*Dibutades
Worker of
Clay.*

*Mummius
destroyed
Corinth.
Demeratus.*

nate, is very excellent in expressing lively Images of men in this faculty. The potters occupation that worker all things in Clay and Earth, *Chotebus* an *Athenian* found; as *Pliny* in his seventh book telleth. In his 35th book he ascribeth the Original of it to *Dibutades* at *Corinth*: which by the help of his Daughter invented this craft. For after she understood that a young man her lover should depart into a strange Nation for the tender love that she bare to him, she drew his Image on a Wall after the pattern of his shadow by Candle-light, which her father filled and fashioned with Clay, and made it into a figure and resemblance of his body, and dried it with the Fire, and set it in the common Hot-house where the maids and Women kept Baths: And there it remained till *Mummius* destroyed *Corinth*. Some say it was found by *Rhenus*, and *Theodorus* in the Isle of *Samos*. And *Demeratus* father to *Tarquinius Priscus* King of the *Romans*, brought it into *Italy*, and after him *Euchiras*, and *Engranius* amplified the Science more copiously. *Lisistratus* a *Sicionian* invented making of moulds, and the

the way to work Images in them. The
 Potters Wheel or frame, (as Ephorus Potters
 faith) *Anarchus* is a Philosopher of the frame,
 Country of *Scythia*, tennd: Some say it
 was *Talus*, *Dadalus* fithers Son.

The special Workmen in this Art
 were *Demophilus*, and *Gorgosus*.

The end of the Abridgment of the
 Second Book.

Pol



Polidore Virgil,

The Third BOOK.

CHAP. I.

The Invention of Husbandry, with other things concerning the same.

Husbandry.

Dionysius.

Triptolemus



Husbandry or tilling the ground, *Diodorus* saith, was excogitated by *Dionysius* among the *Ægyptians*; In *Greece* and *Asia*, by *Triptolemus*, (as *Justine* writeth); in *Italy*, by *Saturnus*: but *Virgil* witnesseth, that *Ceres* first devised it. Nevertheless *Iosephus* declareth that it was found by *Cain*, *Adams* eldest son. In the beginning, men lived

ved by Acorns, and other fruits of the Earth till *Ceres* (as *Pliny* telleth) taught them of *Athens, Italy, and Sicily* to sow Corn, which before grew among other herbs. *Diodorus* telleth the invention of it to *Iffs*. *Albeit*, *Iustine* affirmeth that *Tripotemus* found it in the time of *Enchibon* King of *Athens*: but *Diodorus* saith he learned it of *Ceres*, and had Commandment to teach it abroad. *Uni Italy*, *Saturn* instructed sowing, as *Metastachius* telleth. *Pitumans* taught men first to muck and compasse their lands, and his brother *Pilumnus* taught men to bake and grind, *Pliny* saith, that *Auges* as a King in *Greece* taught men to dung their lands in the time of *Homer*, and *Homer* afterwards published it in *Italy*. *Diodorus* witnesseth that *Dionysius* the second, yoked Oxen to the Plough first, whereas before it was laboured by hand. *Brigias* an *Athenian*, or as some report *Tripotemus*, and some say, one *Ophus* found the plough. *Trogus* saith that it was *Habis* King of *Spain* that taught first to plow and sow. Instruments of Husbandry, as *Virgil* suppo-

Men lived by Acorns.

Baking and grinding.
Dunging land.
Yoking Oxen.

Plough.
Instruments of Husbandry.

nifest

nifest, that before their time the Hebrews and Egyptians had knowledge of this Science. As *Jacob*, when there was a great dearth of Corn in *Canaan*, sent his sons into *Egypt* to buy grain. And therefore without doubt, the Hebrews did first find out the way of tilling the earth, grinding, with other rusticall instruments. *Sakres* of hair were found in *France*, as *Pliny* telleth; and *Boulters* of *Linnen*, in *Spain*. In *Egypt* they were made of *Fenne* rushes, and *Bull*-rushes.

CHAP. II.

Wine, Oyl, Honey, Cheeses, and strange Trees brought into Italy.

Wine.

D*iodorus* saith, that *Dionysus* did first perceive the nature of the Vine, and taught men of *Greece* to plant it, and to presse wine out of the Grape, as *Saturnus* did in *Italy*. Some say it was *Icarus*, father of *Penelope*, that found it in *Athens*. And was afterward slain by the Husband-men, when they were drunk. *Athenens* in one place writeth, that *Orestes*, son to *Democalion*

Calion, first found the Vine about the Mount *Atna* in Sicily. In another place he saith, that it was found at the City *Plinthina* in Egypt. *Arantes* a *Tirrhene*, banished out of his Country by *Lucimon*, whom he brought up of a child, carried first Wine into France. *Seculus* the son of *Ventus*, invented the first food of men, of the Trees; and *Enmolphus* an *Athenian*, taught the manner of ordering of them. But before all these, *Noah* was the first that either tilled the Land, or planted the Vineyard. And when he had drunk of the fruit of the grape, he was drunk.

Wine-Taverns were set up first by the *Lydians*, a people of *Asia*, which also found divers games. *Staphylus* (as *Pliny* saith) allayed wine first. Drink that is made of Barley, which we call Ale, and was the common drink of the *Egyptians*, was devised by *Bacchus*: and he taught it to such Nations, as had no grapes growing. And for that cause, *England*, *Scotland*, *Ireland*, *France*, and *Germany*, and all that border on the West and North Seas, use this drink. Albeit, the *Germans* put Hops in it, and call it Beer. In *Greece*, as *Diodorus* affirmeth,

Olive-Oyl.

Making
Cheese.Gargorius.
Gathering
honey.

affirmeth, *Pallas* shewed the Olive, and the way to make Oyl. And *Aristotle* gathered the cruddes of milk, and made Cheese first. And the Oyl-Mill as *Pliny* witnesseth, notwithstanding the Olive was before *Noah's* flood: and *Moses* spake of Oyl; that was used in sacrifices, whereby it may be perceived, that the Jews invented Oyl. *Justin* saith, *Gargorius*, King of *Carates*, found the fashion of gathering Honey, he dwelt in the Forrest of *Carchesia* in Spain. There grew no Olive in Italy, Spain, nor Africk, in the time of *Tarquinius Priscus*, the 174th year of the City.

And afterward, the 440th year of the City, there were some, howbeit, they were near the Sea. But indeed honey was gathered first by the Hebrews shepherds. The Cherry-trees, *L. Lucullus* brought out of *Pontus*, the year of the City 680. *Zizipha* and *Tuberos*, two kinds of Apple-trees, *S. Papinius* conveyed out of Syria and Africk, into Italy, in the time of *Augustus Caesar*. The Plane-tree, the Laurel-tree, the Figg-tree, and Apple-trees, with other, which is not needfull to rehearse, were brought in by divers men, whose

whose names are not spoken of by any Authors.

CHAP. III.

Who named Beasts, instituted Sacrifices, Hunting, Salt, Pauletries.

BEASTS, after they were all created in Adam named Beasts. their kind, were named by Adam, with the same names, that they be now called. *Hiperbins*, son to *Mars*, killed them first; but I rather refer that to *Abel*, Adam's son; for he did first offer to God the first begotten of his flock; and from him it spread abroad among the Hebrews, and also other Countries. Of all other, Swine were the first that were sacrificed of the Gentiles, in the Sacrifices of *Ceres*, Goddess of Corn: as *Varro* witnesseth, in Leagues of peace, and in Marriages. At length, they came to such outrageous cruelty, that they sacrificed men. Flesh was not used to be eaten, untill the time of *Noah*; and then God permitted it: but many Countries long after that, forbore and kept great abstinence from flesh: as in the golden World under *Saturn*, men

Adam named Beasts.

Hiperbins.

Abel.

Eating of Flesh.

only

*Priests of
Egypt.*

Banquets.

onely lived by fruits of the earth. The Priests of *Egypt* refrained from flesh, Eggs, and milk, because, as they thought, Eggs were but tender and soft flesh, and milk was bloud, saving that the colour was turned. And the *Essenes* in *Jury*, and *Jupiters* Priests in *Croet*, never eat flesh. Banqueting dishes and delicates were made in *Ionia*, and then that evill custome was taken up by other Countries: albeit, there were laws made in *Lacedemonia* by *Lycurgus*, and in *Rome* by *Fannius*, for the abolishing of such excessive feasting. I would some good man would now prescribe a Law, to be precisely observed of all men. For I think there was never such riot in feasting as there is in these times. Hunting and fishing, the *Phœnicians* found. Salt and Thuse thereof was perceived by *Misor* and *Salech*. In *Rome*, *Q. Hortensius*, did first set forth a Pecoock, at the *Angurs* feast. Poulteries of all kind of fowls, were instituted by *Marcus Lilius Strabo*, a Knight of *Brundisium*. And *Alexander* Emperour, had also such Poultries. Warrrens and Parks were made first by *Fulvius Hirpinus*. And now they be every where used, but most commonly in *England*, to the great damage

mage of good pastures, that might feed other Cattle. The Wolf, the Minotaur, the Horse, the Boar were cognisance of the Romans Armyes: And Caius Marius in his second Consulship, appointed the Eagle for a badge of his Army and Legion, with many other now adayes, which be in Coats of Arms of Noble Men.

Beasts that
be Badges.

CHAP. IV.

Who found Flax, and Wool, with such instruments and Arts as belong to the same, and Silk.

Linnen or Flax, as Pliny saith, was found by the beautiful Lady *Arachne* of *Lydia*, and she taught also the way of knitting Nets to take Beasts, Fish, and Fowls. *Minerva* instructed the people of *Athens* first, in spinning and weaving Wool: but in one place, *Pliny* seemeth to ascribe the feat of Weaving to the *Egyptians*.

The Walkers or Fullers craft, was invented by *Nicias*, a *Megarjan*: the *Lydians* in *Sardis* died Wool first.

Spindles for Wool, were first inven-

red by *Closter*; son to *Arachne*. Hangings of Arras, which be used in Halls or Chambers, *Attalus* King of *Asia* devised: and *Pallas* taught the use of cloathing or apparel, as *Diodorus* writeth: and *Eusebius* saith, one *Uso* a *Sicilian* born, made first cloathing and Apparel for men, of beasts skins: but indeed *Adam*, whom God did first create, made the first Leather Coats for himself, and his Wife *Eve*, our old Mother, leaving thereby a pattern to all his posterity, of that craft.

Adam made the first coat of Leather.

Shoemakers craft.

Embroidring.

The Shoo-makers Art, one *Boerboins* found. *Attalus* taught men first to Weave Gold in Cloaths. And the *Phrygians* invented broidring. The *Greeks* devised the Mantle, and the *Hetrurians* found the Robes of estate. And mingling of divers colours in Apparel, was the invention of the *Babylonians*. Silk, which in all Countries is occasion of much dissolute behaviour in Apparel, was found of the *Cerites*, growing on their Trees, and with wetting they comb it off, and make it fit for their uses.

Spinning and Weaving Silk.

Spinning and weaving of Silk, that cometh of Worms, *Pamphila* the daughter of *Plato*, devised it in the Isle *Cos*.

Cæsar. Purple colour was found, as *Pollux* witnesseth, upon this occasion; As *Hercules*, being in love with a beautiful Lady, named *Tiro*, walked on the Sea-Cliffs, his grey-Hound chanced to find a shell-fish, called a Purple; and when he had eaten it, the orient colour of the blond remained on his snout: which fresh colour, the Lady espying, threatened *Hercules*, that he should never be admitted to her presence, unlesse he brought her a cloath dyed with that pretious colour. Then *Hercules*, willing to accomplish his Ladies will, sought the purple Fish, and carried the blood to his Sovereign Lady. And thus began the Purple-colour among the *Tyrians*.

Hercules.
Tiro.

CHAP. V.

Buildings made of Clay, Brick, Stone, with other like matters.

MEN at the first lived like wildbeasts, in caves, and also fed on fruits and roots of the earth: but after they per-

Houses.

Making
Walls of
Houses.

Pallas in-
vented
Building.

Blessing of
houses.

carved the commodity of fire, and sold
thereby a great comfort, against the ve-
hemency of cold: some began to edify
Cottages of boughes of Trees; and some
dugged Caves in the Mountains; and by
often experiencing of such means, they
attained to a greater perfection in build-
ing. And afterward (as wits of men
be inventive) they learned to fashion
building with walls; that they set up
with long props. And did wind them
about with small rods, and so daubed
them: and to keep out the storms, they
covered them with reeds, boughes, or
Fen-sedges. Thus in processe of time,
they came to the Art of building, which
as *Diodorus* saith, is ascribed to *Pallas*:
but I rather think, that either *Cain*,
or else *Jabal*, son of *Lamech*, found out
this art.

Houses of clay, *Doxim*, son of *Gil-
lus*, did first invent and set up, taking
example at the Swallow's nest. Brick-
building; were invented by *Eurialus* and
Hyperklus, two brethren of Athens, as
Pliny judgeth: albeit *Diodorus* referreth
it to *Vesta*, daughter of *Saturnus*. *Epi-
menides* of *Crete* first used to hallow his
home and fields, with expiations. Tile
and Slate to cover houses, were the in-
vention

version of *Siniras*, son of *Agriopas*, in the Isle of *Cypres*.

Stone-delves or quarells were found by *Cadmus* in *Thebes*, or (as *Theophrast* writeth) in *Phœnice*. Yet I think the Invention of such *Ares* may more justly be ascribed to *Cain*, or the posterity of *Seth*: which did make two Pillars, one of Brick, and another of Stone, and wrote in them all the Art of Astronomy; at which time, I suppose, Pillars and Brick were first made, whereby it appeareth, that the feat of building hath been from the beginning of the World. Nevertheless, I deny not, but these afore-named, did begin edifying in sundry Countries,

Marble was used in building at *Rome*, of rich men, to shew their sumptuous magnificence. As *M. Scaurus*, being *Edilis*, caused 360 Pillars of Marble to be carried to the making of a Stage, whereon an enterlude should be played: but *L. Crassus* was the first that had Pillars of Marble. *M. Lepidus* made the Gates of his house with Marble of *Nu-midia*. He was Consul, the year of the City 676. *Mamurra*, a Knight, that was Master of *Julius Caesar's* Works in France, pinned first the Walls of his house with broken Marble. In graving

*Gravers in
Marble.*

Marble, *Dipœnus Scythus*, born in *Croton*, flourished first; before King *Cyrus* reigned in Persia.

CHAP. VI.

*Who made the first City, Tents, Temples,
and Pitts.*

*Occasion of
making
Cities.*

WHen men were somewhat reclaimed from their brutish behaviour, by reason that they were refreshed from their extreme cold; by fire, and such houses as they had devised; they gathered them substance and goods, to the sustentation of their households and families. But after they perceived that mighty and strong men did invade and dispoyle them of such stuffe as they had, they knit themselves together in a company, and dwelled in one circuit, which they walled about, and named it a City. Notwithstanding there is much diversity of opinions among Writers, which was first. For *Pliny* saith, *Cecrops* builded the first City, and called it by his own name, *Cecropia*, which was afterward called *Athens*. *Strabo* writeth, that *Phor-*

Cecropia.

new first builded *Argos*: the Egyptians say, that *Diospolis* in their Country was long before: which is credible to be so, because they be a very ancient Nation. *Trafon* first made Walls, Towers, (as *Aristotle* saith) the *Cyclopians* edified: but *Theophrastus* thinketh the *Phœnicians* builded them.

Argos.
Diospolis.

And *Virgil* referreth that seat to *Pallas*. But to say the truth, *Cain* (as *Josephus* declareth) made the first City, and named it *Enochia*, after his sonne *Enoch*. And the young men that came of *Noah* his lineage, by the advice of *Nimroth*, builded the first Tower, of an exceeding heighth, which was called afterward *Babylon*.

Tents, *Jabal* son of *Lamech* invented: notwithstanding that the *Phœnicians* affirm, that the Nephews of *Seculus* found them.

Temples, as *Diogenes* supposeth, were found by *Epimenides* in *Crete*. But *Vitruvius* affirmeth, that one *Pithius* a Carpenter, made the first Temple in *Priene*, in the honour of *Pallas*. *Herodotus* saith, that the Egyptians instituted Temples first. In Rome, *Romulus* builded the first Temple, to the worship of *Jupiter Feretrinus*. To Almighty God,

*Isaac digg-
ed Pits.*

Solomon, King of the Hebrews, builded the first Temple (3102 years after the Creation of *Adam*) in Jerusalem. *Pit* or Wells *Danans* digged first, as *Pliny* teacheth, after he came out of Egypt into Argos, a Countrey of Greece. Nevertheless, to tell the very original of them, *Isaac* his shepherds digged the first Pits, as appeareth in *Genesis*. And *Moses* caused Pits to be digged in the Wilderness, when he did conduct the Israelites out of Egypt, which was 393 years, before that *Danans* came into Argos; neither was it *Danans*, but his daughters, that digged the Pit at Argos.

CHAP. VII.

The Labyrinths, Turrets, sundry fashions of Burials.

Labyrinths, which we may call Mazes, were certain intricate and winding works, with many entries and doors, in such sort, that if a man were once entered, he could not issue out, without he had either a perfect guide, or else a clew of thred to be his conduct.

duct. There were four of them most notable, as it is reported: the first was in Egypt, and was called of some the Palace of King *Machærides*, of some the Sepulchre of *Mæxus*: but there be other that say, it was builded in honour of the Sun, by King *Petefucns*, or *Tithus*: albeit, *Herodotus* saith, It was the common Tomb of the Kings of Egypt; this stood a little from the Pool of *Mirios*. The second was made in Creet, by *Dædalus*, at the Commandment of King *Minos*, wherein *Theseus* of Athens slew the *Minotaur*. The third was wrought in the Isle *Lemnos* by *Smilis*, *Rhodus*, and *Theodorus*, Carpenters of the same Countrey. The fourth, *Porfenna*, King of the *Pærrarians*, caused to be made and set up in Italy for his Sepulchre, it was all of Free-stone, and vaulted. The high Steeples or Turrets, that the *Egyptians* call *Pyramides*, were between *Memphis* and *Delta* two Cities of Egypt, of such height, that it was marvel how the stone and mortar should be carried so high. One of them that was greatest, was the work of 3040 men, in 20 years at the cost of King *Chemis*, whom *Herodotus* nameth *Cheops*, *Chabrens* brother

Four Labyrinths.

Four hundred
years

ther to the same King, made the second Turret, not equal in height. The third King *Micerennus* caused to be wrought 20 foot shorter then his fathers was. The occasion that they were made, as *Pliny* telleth, was, lest the people should be idle: and *Josephus* saith, the *Egyptians* enforced the *Hebrews* to build thole *Pyramides*, because they should be in subjection to them, and that they might be made slaves and drudges: or else, lest the Kings should leave so much Treasure to their Successours, that it might move them to Sedition or Treason. *Mausoleum* that was the Tomb of *Mausolus* King of *Caria*, his wife *Artemesia* builded most sumptuously, and for that faithfull love that she bare to him, she remained a Widow all her life time.

Mausoleum.

Artemesia.

The manner of burial in divers countries, is of sundry fashions: as the *Masagetes* and *Dorbians*, judge them that dye in sicknesse very wretches; and therefore when their Parents and kinsfolk wax aged, they strangle them and eat them, supposing that it is better that They should eat them, than the Worms. The *Albanes*, that dwelled by the Mount *Caucasus* take it to be a mortal crime

crime if they regard, or once name them that be dead. The *Thracians* kept solemnly the Funerals of the dead Corps of men, with great joy and solace: because they be discharged by death from humane miseries, and rest in eternal felicity; and contrariwise at the birth of their Children they made great sorrow and lamentation, because of the calamities that they must sustain in this miserable life. The Women in *India*, take it for a great honesty and Triumph, if they be buried with their Husband: for it is granted to her that loved him best. There be other diverse manners of burying among the Pagans, and Heathen people, which forasmuch as they exceed the bounds of humanity, and have in them no hope of Resurrection, which I shall at this present omit, and over-passe them. The *Romans*, because the dead corps, that died in battle, were after their burial digged out of the ground, instituted the manner of burning the carcases of men departed, which Rite was executed on *Sylla*, chief of all the house and kindred of the *Cornelians*, which feared lest he should be served as he had used *Marinus*. They had also in *Rome*, a manner of deifying,

or

*The Romans
burned their
dead bodies.
Sylla.*

or hallowing their Emperours dead bodies, after this sort. When the Emperour was dead, and his body reverently buried, with great exequies, they formed an Image of the Emperour, pale, as though he were sick, and layed it at the Gate of the Pallace, in a bed of Ivory; and the Physicians resorted thither to the bed six dayes continually; the Lords of the Senate, and Noble Ladies and Marrons standing on every side of the bed. The seventh day, the young Lords and Nobility, bare him on their shoulders in the bed, first into the old place of judgments called *Forum Vetus*, and then into the field named *Campus Martius*, where they chose their Magistrates and high Officers, where they layed him in a tent builded for the purpose, like a Tower, and filled it with dry wood, and sweet Oyntments, and after they had finished the Rites and Ceremonies of their Law, he that should succeed in the Empire, put a Fire-brand to the Tent, and then others did the like. And after all was burned, they let fly an Eagle out of the top of the Turret, which, as they supposed, carried the Soul of the Emperour to heaven, and from thenceforth they honoured him as a god. Commendations

to the worship of the dead bodies at Funerals, *Valerius Publicola*, first made in the praise of *Brutus*, and that was long before the Greeks had any, notwithstanding *Gellius* writeth that *Solon* ordained that law in *Athens* in the time of *Tarquinius Priscus*. The *Romans* used to praise the Women at their burials, because on a time they were contented to give their Golden Jewels to make a bount send to *Delphos*, to the god *Apollo*.

Women had
Commenda-
tions in
Rome.

CHAP. VIII.

who made Spires called *Obelisci*, the marks of the branches, the *Egyptians* Letters, first Sanctuary.

Obelisci, which may be called long broches or Spires, were great and huge stones in *Egypt*, made by *Masons*, from the bottome smaller and smaller, of a large length, and were consecrated to the Sun, because they be long, much like to the beams of the Sun. The first of them was instituted by *Misres*, which reigned in *Heliopolis*, being commanded by a Vision to make it, and so was it recorded and written in the same. King

Bochis

Rameses.

Boethis set up four that were every of them 48 Cubits long: *Rameses* (in whole time *Troy* was destroyed) reared up one, forty Cubits of length, and another of 819 foot, and every side was four Cubits broad.

Ptolomæus.

Ptolomæus Philadelphus made one at *Alexandria* of four Cubits.

And *Pharon* set two in the Temple of the Sun, of an hundred Cubits length a piece, and four Cubits broad, on this occasion: It fortuned that this King, for a great crime that he had committed, was stricken blind, and continued so ten years, and after by Revelation at the City *Bucis*, it was told him that he should receive his sight, if he washed his eyes with the water of a woman, that was never defiled with any strange man, but was alway content with her Husband. First he tried his own wife, and afterwards many other, till at the last he received his sight, and married her by whose Urine he was healed, and recovered his sight, and all the other, with his first wife, he caused to be burnt at once. Then for a remembrance he made his oblation with the two foresaid Spires in the Temple of the Sun. *Augustus* *Cæsar* brought two of these Brooches

ches into *Rome*, and set one in the great
Tilt-yard or Listes, if I may call *Circus*
in those terms; the other he set in the
field called *Campus Martius*: In these
broaches for the most part were written
Images of beasts, whereby their posterity
and successours, might perceive
the renown of such Princes, and the
manner of their vows and oblations.

*The manner
of Writing in
Egypt.*

For the *Egyptians* used the Images
of beasts in the stead of letters, and as
Cornelius writeth, they declared their
minds by the figures and shapes of
beasts: as by the Bee they signified a
King ruling his Commons with great
moderation and gentlenesse; by the Gos-
hawk, they meant speedy performance of
their affairs.

Sanctuary (as *Stacius* writeth) was made
first by *Hercules* Nephews in *Athens*,
and was called the Temple of Mercy.
From thence it was not lawfull to take
any man violently, that repaired thither
for aid and comfort: notwithstanding
Moses which was long before *Hercu-
les*, did institute three franchised Towns,
whither it was permitted for them to
go that had done any Murther unawares;
or by chance-medly.

Next

Romulus.

Next after him, *Romulus* ordained
 Sanctuary in Rome, to encrease his Ci-
 tizens, and to have more number to
 build the City. There was a Sanctuary
 in the Isle *Calvarin*, dedicated to *Nep-
 tune*; and another in Egypt, at *Canopus*,
 consecrated to *Mercurius*; and another to
Osiris; and in Syria; one hallowed to
Apollo. And there be many at this day
 in Christendome, and namely in *England*:
 but now the liberty and number of, them
 is diminished, because they were occa-
 sion of great crimes and enormities.

CHAP. IX.

Of Theatres, Amphitheatres, and Baths.

Theatres, were certain places, as Scaf-
 folds with Pentises, wherein the
 people of *Athens* used to behold the
 enterludes that were shewed; and they
 were made like half a Circle, with ben-
 cher one above another, that they might
 without any impediment see the Player;
Dionysius did first institute them in
Athens: in the middle of the Scaffolds
 or Theatre stood the Stage, wherein
 Comedies, Tragedies, with other shews,

were

were exhibited to the common sort. Of them the Romans took example, to make such Scaffolds: which *Quintus Cornilius* caused to be covered with linen cloaths, and hanged it with silk; whereas before they had no vault to bear off the Sun or Rain. But *Marcus Scaurus* being *Edil*, that is, having the oversight of all publike and private buildings, made the first in Rome, that endured for the space of thirty dayes, it was made up with Pillers of Marble. *Caius Curio*, at his father's buriall, builded two Theatres of Timber after such a fashion, that they might in time of enterludes stand one contrary to another, in such wise, that neither Play should disturb other: and when it liked him, he turned them together, and made an Amphitheatre, which was a round Scaffold full of benches of divers heighths; wherein he set forth a game of Sword-players. *Pompeius Magnus* made the first standing Theatre of free-stone, after the pattern that he saw at *Mitylene*, when he had subdued *Mithridates* King of Pontus. *Caius Julius Caesar* builded the first Amphitheatre in the Field consecrated to *Mars*. In this were set forth Shews of wild beasts, and Sword-players; for the

*Covering of
Scaffolds.*

manner was, that such as were condemn-
ed to death, or taken prisoners in war,
should be cast there to the wild beasts to
be devoured and slain. It was strewed
with sand, lest the blood of those that
were slain, should defile them that
fought, or discourage their hearts: and
therefore, there were certain appointed
to rattle and strew the sand. The place
called *Circus*, that we may call *List* or
Tyle-yards, were walled about with
stone of a great length, wherein was used
Coursing and Jutting, and Tourneying
on horseback and on foot by Champions
and Challengers: they were first made
in the reign of *Tarquinius Priscus*, and
that was called the greatest. After that,
two other were made, one by *Flaminius*,
and the other by *Nero*.

*First Just-
ing in Rome.*

The first Coursing, jutting, and run-
ing, with other exercises in the *List*,
were, when *Spurius Posthumus Albi-
nus*, and *Quintus Marcius Philippus*,
were Consuls, the year of the City
367.

*Private
Baths.*

*Common-
Baths.*

Hot Baths were used first privately
of all men, according to their degree and
ability, because of the preservation of
health as they pretended: but in process
they builded common Baths and Hot
houses

houses to sweat in, and the Nobles did bathe and wash with the Commons; and finally, men and women were permitted most lasciviously to bathe together. Most notable baths were they that *Notable Baths.* *Agrippa*, and *Nero*, and *Titus Vespasian*, with other Emperours, made, as *Julius Capitolinus* writeth: they were both great, and also gorgeously dressed like Cities and bigg Towns, with all places of opportunity, to maintain excessive riot in all sorts of men.

CHAP. X.

Who found the Carpenters Craft, and Instruments of the same; Vessels of diverse measures,

D*Edalus*, after the mind of *Pliny*, first invented the Art of Carpentry, with these Instruments following, the Saw, Chip-Ax, and Plomline, whereby the evennesse of the Squares be tryed, whether they batter or hang over, the Augore or Wimble, and Glaw, to joyn boards together. The Squire, the Lye, the Shave, the Pricker or Punch, were devised by *Theodore* a Samian. Notwith-

*How the
Saw was
found.*

*Dadalus
slew his Ne-
phew for
envy.*

*The Tyrians
were can-
ning Car-
penters.*

standing, *Ovid* writeth, that *Talus*, *Dadalus's* sisters son, invented the Compass, and fashioned the Saw after the pattern of the back-bone of a Fish: or as *Disdorus* saith, by the example of the jaw-bone of a Serpent; he found also the Shave: and for such benefits as he did shew and bestow to the use and profit of men, he was highly commended: But *Dadalus* envying that a boy, being but his Apprentice, should excell his Master, cast him down out of a Tower (as *Ovid* witnesseth) and slew him. *Pythagoras* a Samian, devised another manner of rule or Squire, then this that we use commonly, fit for all manner of buildings, as *Vitruvius* declareth in the ninth book. *Penthesilea* Queen of *Amazons* is reported to have found the Axe. Albeit, I think the invention of this Art is more worthy to be referred either to the *Hebrews*, which occupied such Arts before *Dadalus* time and specially in making of the Tabernacle which was curiously wrought; or else to the *Tyrians*, that were in that faculty far above the *Hebrews*. For which cause *Solomon* wrote to the King of *Tyre* for workmen to build the Temple. *Speusippus* invented making of hollow Vessels, as Barrells or Hogs-heads

heads. Vessels of Osier or Wicker, as Baskets, or Hampers, with such like, *Ceres* did first devise, as *Servius* writeth.

CHAP. XI.

Who ruled first on the Sea, found Ships, Merchandise.

STrabo writeth that *Minos* King of *Sreece* had the first rule of the Sea: but *Diodorus* saith that *Neptunus* had the Empire of it before him; for he invented the fear of Rowing in boats, and made a Navy, and was made Admiral of it by his father *Saturnus*. And *Pliny* reporteth that King *Erichthrae* devised Boats first, and rowed in them in the Red Sea: some say they were ordained by the *Trojans* in the Narrow Seas called *Hellepontus*; some think they were invenred in the *English* Sea, and covered with Leather and Hides of beasts. *Danaus* was the first that used any ship when he sailed out of *Egypt* into *Greece*, as *Pliny* recordeth, although some suppose it to be the *Samotheacians*, and some *Atlas* that found it. But, to speak the truth,

Who was ruler on the Sea first. Neptune.

Erichthrae devised Boats.

*Noah made
the first ship.*

Noah was the first that made the Ship wherein he preserved from danger of the Water, all the living creatures that were saved to multiply the World, and that was the pattern that all other made their ships after. *Jason* first made a Galley, which *Sesostrius* King of Egypt used after him, and *Eythem* made the Barge with two order of Oars on a side, *Ambacles* of *Corinth*, that with three course of Oars on a side: the *Carthaginians*, that with four; and *Nesichshan* of *Salamin*, that with five Oars on a side, which the Romans made in the first *Punic* battell. *Zinagoras* a *Syracusen* devised that with six rows of Oars. *Hippius* a *Tyrian* conceived the making of the Lighter, or Merchants ship. The *Cirenians* invented the Hoy or Gallion. *Phoenicians* the Keel or Demy Bark. The *Rhadians* the Brigantine. *Cyprians* the Bark. *Germans* the boats of one piece. *Illyrians* the Cock-boat or Lighters. Rudders were found by the *Copians*, and the broad Oars the *Plataeans* devised. Sails were found, albeit, *Diodorus* saith it was *Aeolus*. *Dadalm* found the Mast, and the crosse piece whereunto the Sail is fastened. Ferry Boats the *Athenians* or the *Salaminians* found: close Gallies were found

found by the *Thasians*. The *Tyrchenes* devised the Anchors, and *Enpalumna* made it with two points or Teeth, but some refer it to *Anacharsis*, who also invented the Graples or Tackle of a ship. The stem of the ship *Pisces* imagined. *Tiphis* found the stern after the example of the Kite, which in her flying turneth all her body with the turning of her tail.

Minos made the first barrel on the Sea. Merchandise was first instituted to furnish men with necessaries, by way of exchange: but after, when Money was coined, it was occupied more for mens private wealth, then for any common profit, and for that cause, *Cicero* calleth it a vile and servile craft. *Albeit*, *Plutarch* witnesseth that *Thales*, *Solon*, *Hippocrates*, and *Plato* frequented this Art. The *Carthaginians* found it, as *Pliny* writeth in the 7th book, but *Diodorus* saith it was *Mercury* that found it. And *Pliny* in his tenth Book, saith that *Liber* otherwise called *Dionysius*, invented the Trade of Merchandise, and therefore it is to be thought that the *Carthaginians* learned the Trade of Merchandise of *Dionysius*. But the *Hebrews*, (as *Iosaphus* witnesseth) used buying and selling in the time of

Philosophers
were Mer-
chants.

Carthagini-
ans first
Merchants.

Dionysius
taught the
Trade of
Merchan-
dise.

The He-
brews did
buy and sell.

*Hebrews did
buy and sell.*

Noah: and Joseph was sold to Merchants, and carried into Egypt. The Lydians were first Mercers, and carriers abroad of stuff, as Factors, Pedlers, and Brokers do with us.

CHAP. XII.

Who Instituted Stews, Dying of Hair, Barbers, with other things.

*Venus, a
common
woman.*

Venus, which was begotten of the froth of the Sea, (as Poets feign) was a common Harlot, and brother of her body, and had many Children by sundry men; as by Mars, she had *Hermionia*; by Mercury, *Hermaphroditus*; by Jupiter, *Cupido*: by Anchises, *Aeneas*. And because she alone would not seem to be a whore, she ordained in Cyprus, that women should prostitute themselves for money to all that came. And *Justin* telleth, that the manner of the Maids of Cyprus, was to get their marriage doiver, by such filthy baudry. And to help further the matter, one *Melampus* brought out of Egypt into Greece, the rites of *Bacchus's* sacrifices, wherein men use to company dissolutely with women

women in the night, in such wise, that it is a shame for Christian men to speak of: much like our Shews or Dances, called Masks, in *England*; and Bone-fires, as they be used in some parts of the Realm. But *Spu. Posthumus*, *Albinus*; and *Q. Martins*, abolished those Feasts; I would all Masks and Bone-fires were likewise banished from among us, Christians. Yet common Women were long before *Venus's* time. For it appears in *Genesis*, that *Judah*, son to *Jacob*, meddled with *Thamar* his daughter in law, because he supposed she had been a whore by reason of her apparel. But to let that pass, yet it is pity to see among Christian men, Stews and bawdry maintained, as though it were for a common weal: and honourable Matrimony so neglected and polluted without any fear of God. This is a doctrine of the Devil, if there be any. In *Moses* laws, an adulterer was stoned to death; and in Greece, in Rome, and in Arabia, and divers other Countries, he was punished by death; yet among Christians it reigneth unpunished: God will strike once for all; therefore let the Ministers of the Law provide a godly remedy. I would wish that

Spu. Posthumus abolished *Bacchus's* Feasts.

Common women were of long time.

that women would follow the Pagan
Lucretia, or Hebrew *Susanna*; and men,
Joseph.

Maden found the dying and colouring
 of hair; and our women of England
 have not forgotten it, with other enormi-
 ties, wherein some of the Physicians
 be greatly too blame, that teach such
 things to that frail creature. They be
 ashamed of Gods Creation and handy-
 work in themselves, or else they would
 not amend it.

Barbers, to shave and round, were in-
 stituted by the *Abasims*, because their
 enemies in war should have no occasion
 to pluck them by the hair. *P. Ticius*
Adena brought them into Rome the
 354th year after the building of the Ci-
 ty: before, they were unshaven. *Africa-*
mus was wont to be shaven every day.
 There be many other things, whose Au-
 thors for Antiquity cannot be known;
 and some, because of the negligence of
 men, that will not write such things. No
 man can tell who began Clocks, Bells,
 the Ship-man's Compass, Gowns, Stir-
 rups, Caps or Bonnets, for that is but
 newly invented: because in old times
 men were bare-headed. Water-Mills,
 Organs,

Organs, and Claricymbals, Tallow-Candles, reclaiming of Hawks, Rings, with many others, which for the antiquity, or oversight of men, be in extreame oblivion.

Athenus in his fourth book, saith, That *Cresibius*, a Barber of Alexandria, found out the Organs, and bringeth the testimony of *Aristotle*.

The End of the Third Book.





Polidore Virgil.

The Fourth BOOK.

CHAP. I.

[The beginning and encrease of Christian Religion.

Our Religion began of the Hebrews.



He Christian Religion wherein onely rested the whole hope of our salvation, began of the Hebrews, who were named of *Heber*, and

lived very devoutly, before there was any law written; onely by a natural inclination, excited to perform justice and truth.

The

The first that called on the name of God, was *Enos*, then *Enoch*, and *Noe*. *Enos* called first on God, after them *Abraham*, *Isaac*, and *Jacob*, who because he had seen God, was named *Israel*, and of him the *Hebrews* were surnamed *Israelites*. Of the issue and Lineage of his twelve Sons, there came twelve Tribes or Generations of Jews, every Tribe bearing the name of one of them: *Job* also was a perfect godly man, and *Joseph* was a mirrour of chastity. To these men the Will, Promises and Revelations of God were shewed first. Notwithstanding they did not long persevere in that perfect innocency of living, but partly for their corruptible nature, prone to vice, and partly by reason of the acquaintance that they had with the *Egyptians*, a kind of people very superstitious, and much given to Idolatry, they fell from their purity into such extreame blindness of heart, ignorance of God, and idolatry, that they differed in nothing from the Gentiles and Heathen. But God as he is mercifull and long suffering, 205 years after that *Israel* came into *Egypt*, and 430 years after *Abraham* going thither, delivered them out of the thraldome and bondage that they were in, by the valiant Captain *Moses*; and

*Gods mercy
is shewed.*

*God is made
Man.*

*What year
Christ was
incarnate.*

*Christ was
persecuted to
death.*

and brought them through the red Sea and Wildernesse, into the land of promise, the fruitfull land of *Canaan*; yet they unkindly forgot all those benefites and returned to their old wretchedness and sinfull abominations. Last of all God considering that neither law of nature, nor Law written, nor his great benefites, nor preaching of his sundry Prophets, (whom they most cruelly murdered) could turn them from their stiff-necked and stubborn obstinacy: To shew all kindnesse possible, sent his only begotten Son, equal to him in essential power, to be incarnate of a pure maid, that at the last, they might by this example and Preaching, have an obedient heart towards their Creatour, which was born (the year of the World 4997. and the 41 year of the reign of *Augustus Caesar*) of the Virgin *Mary*, to be our Saviour, and intercessour for us before the Judgment Seat of the Father, as his name *Iesus* doth portend unto us.

He, by his example, teaching, and miracles, shewed the path of salvation; but they enviously did persecute him to the vile death of the Crosse: nevertheless, by his divine power he arose the third day, in the 18th year of *Tiberius* the

the Emperour his reign, and after 40 dayes he ascended to the right hand of God, leaving power and Authority with his Apostles, to establish the Commonwealth and Religion of Christians; and the 10th day after his Ascension, he sent the Holy Ghost into their hearts, to strengthen and teach them all truth. This was 33 years and 3 moneths after his Incarnation. Thus our Religion had its original, and the Apostles by their preaching, amplified and enlarged it very much. For Peter first preaching to the Jews in Jerusalem of the cruel murder that they had committed against Christ Jesus, converted and baptised in one day 3000 men and Women. And by the miracle of healing the lame man at the beaurifull gate of the Temple, he stayed and confirmed them strongly in the Faith, albeit he suffered persecution greatly for the same: And Stephen for his faithfull testimony, was stoned to death. Philip converted and baptised the Samaritanes, and a certain Eunuch of Candaces, Queen of Ethiopia; the Eunuch turned the Queen with her family, and a great part of that Countrey to the faith of Christ. After in Antioch, the faithfull named themselves Christians.

Thomas

The year of Christs Death and Resurrection. The Holy Ghost is sent.

Peter Converted three thousand.

Stephen is martyred.

Men were first called Christians in Antioch.

Thomas preached to the *Parthians*,
Matthew in *Ethiopia*, *Bartholomew* in
India, *Andrew* in *Scythia*, *John* in *Asia*,
Peter, Bishop of *Antioch*. *Peter* in *Galatia*, *Pontus*, *Cappadocia*.
Peter was born in *Bethsaida*, a City of

Galilee, and brother to *Andrew*. He
 was Bishop of *Antioch* seven years; and
 converted many people of *Asia*: and
 after went to *Rome*, in the time of *Claudi-*
us, and there preached the Gospel
 with great increase. At the same time

Mary the Virgin, and Mother of our
 Saviour *Jesus Christ*, did change her life,
 which was the year of our salvation 47.

Paul is con- Not long after, *Paul* being converted
 verted. from his pharisaicall Traditions; to a
 Preacher of *Christ's Gospel*, was brought
 to *Rome*, where he preached boldly
 the Gospel, notwithstanding the great

Paul was persecutions that he suffered for it, and
 beheaded. after ward suffered death by the way of
 beheading, at the commandement of

Peter was *Nero*, the same day that *Peter* was en-
 crucified. cised on a Crosse. Thus daily the Con-
 gregation of Christians increased more
 and more, as the Acts of the Apostles
 and other Histories do declare it fully.

Albeit there was great trouble and per-
 secution in every place, yet God by his
 power, contrary to their expectation,

turned

turned their cruelty to the furtherance of his Word, confirmation of the faithfull, and confusion of them that used tyranny.

CHAP. II.*The Institution of Circumcision and Baptism.*

GOD, which had made promise to *Abraham*, that he should be father of many Nations, and that all the world should be blessed in his seed, (that is Christ) willing to stay his faith in the same promise, appointed the Covenant of Circumcision between him and *Circumci-*
Abraham, saying, Every male shall be *son*,
circumcised, and the flesh of his fore-skin
shall be cut round about, for a sign of
the League and Confederacy that I make
with thee. Upon this Commandement, *Abraham*
Abraham then being 99 years of age, *is circum-*
did cut his foreskin; and his son *Is-*
mael's, being then 12 years old, whom
he begat of *Hagar* his band-maid; and
all his servants: For this cause (as *S.*
Cyprian saith) that he might have the
first fruits of the blood, which should

M

after-

*Why the
blood was
shed.*

*The second
Circum-
cision.*

*Other Coun-
tries do cir-
cumcise.*

*What Cir-
cumcision
signifieth.*

afterward shed his holy blood for the redemption of many; yea of all that believe in him. The fashion of it was to cut the fore-skin of a man's yard with a knife of stone, as God commanded *Joshua*, that he should make knives of stone, to circumcise all the Israelites the second time; and *Moses* did circumcise his children with a sharp stone. *Chrysostome* calleth Circumcision the first and most ancient Commandement, for there is no Nation, that gave any precepts or rules to live by, before *Abraham* or *Moses*; and therefore it is to be supposed, that other Countries took example at the Hebrews, to circumcise their Children, as the *Phenicians*, and *Arabians*, the *Saracens*, the *Ethiopians*, the *Egyptians*, and the *Colchians*.

This Circumcision of the flesh, was a figure to us of the circumcision of the heart, and casting away of all superfluous lusts, carnal desires, and importeth a moderation and mortifying of the affects and concupiscences of the old *Adam*. I mean the sinful body: he that had not this figr, was banished out of the number of the people of God, and had no part in the promises made to *Abraham*.

Baptism

Baptism, wherein is left to us a signification both of the mortification of the flesh, and dying to the World; that we may walk in a new life, and also of the washing away of our sins by Christ's blood, and is the token that we be of the body of the Congregation of the faithful, was instituted by Saint *John*, son of *Zachary*, the 15th year of the Emperour *Tiberius* his reign, in the Wilderness, beside the famous River of *Jordan*, where he baptized much people. This baptism and washing, was in the water, to signifie the washing away of our sins that should be by Christ, which baptized in the Holy Ghost and fire. There were signs of Baptism in the old Law, as the Cloud, the Red-Sea, the River of *Jordan*. The first that was christened of the Heathen, was *Cornelius* of *Caesaria*, and the Eunuch of Queen *Candaces*.

Christening of Infants was instituted among us, as Circumcision of children was of the Jews celebrated the eighth day. *Iginius* Bishop of Rome ordained first that children, which should be Christened, should have a godfather, and a godmother, for to be witness of the Sacrament that it was received. And

John Baptist
author of
Baptism.

When Lay-
men may
Chriften.

Three
Baptifms.

The old
cufome of
baptizing.

Victor Bifhop there, did inftitute, the one might be chriftened either by a layman or woman in time of neceffary, becaufe Infants were often in danger. There be three manner of Baptifms, (as Cyprian divideth it.) One in water, whereof *John* was author; another in the Holy Ghoft and fire, whereof Chrift was Inftitutor: the third, in blood, wherein the children that *Herod* flew, were chriftened. It was alfo the manner in oldtime, that they which were grown in age fhould be baptized in white apparel, and that was wont to be at Eaſter or Whit-funday; onely neceffary constrained otherwife. In the meantime, till thoſe dayes came, they were taught the myſteries of the Religion of Chrift, which they ſhould profeſſe. Of that cuſtome I ſuppoſe the 7th Sunday after Eaſter, is called, the White-Sunday.

CHAP.

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CHAP. III.

*Of the Priesthood of the Hebrews, and
degrees of the same.*

Like as in the Christian Commonwealth there be two sorts of men, one called the Laytie, to whom appertaineth the ministration of the publike weal, and all temporal affairs: the other is the Clergy, to whom belongeth the cure and charge of ministring the Word of God, Sacraments, and other decent ceremonies: so in the old Law of the Hebrews, there were two jurisdictions, one of them was Captains and Governours of the Commons: the other was the Priesthood, that did offer up the sacrifices, and other oblations. Of this degree of Priests, *Aaron* and his sons were the first, ordained and consecrated by *Moses* at the Commandement of God.

*Aaron first
Priest.*

The manner and fashion of hallowing of them and their Vestures, is declared at large in the book of *Exodus*. As for *Noah*, which made the first Altar, *Melchisedech*, *Abraham*, *Isaac*, and *Jacob*, the first Altar did make their offering rather of a natural

rural devotion, then any Priestly authority.

After that, the Levites, whom we use to call Deacons, were created by *Moses* to minister and serve *Aaron* in all the Sacrifices, to bear the Ark and Tabernacle, the holy Vessels, and pitch the Camp, and were discharged of all terrene affairs.

Next them were chosen the Ministers, which did make ready the sacrifice, as Calves, Oxen, Sheep; with such other things, at the commandment of the Levites, these we may call Sub-Deacons. Certain other were elected to light the Tapers and Lamps, named *Accolites*.

The Sextons or Porters were appointed to keep out all prophane and unclean people. And Readers to preach and read the Law and Prophets on their Sabbath dayes.

There were moreover Chanters and Singers to sing the Psalms in the Temple, whom *David* and *Asaph* did institute.

Conjurers were ordained by *Solomon* to drive evil spirits out of men.

All these Officers went by Succession, neither was one promoted from one to another. Thus was the Levitical Priesthood appointed, which was but a sign

and

Succession
in Priest-
hood.

and shadow of things to come, that is
Christ, in whom resteth the perfection
and compleat fulfilling of the Law.

CHAP. IV.

*Of our Priesthood, how it is double; What
laying-on of hands meaneth.*

CHRIST JESUS our Saviour, *Christ Au-*
which was King and Priest after the *thour of our*
order of *Melchisedech*, in the New Te- *Priest-hood.*
stament hath instituted among us a
Priesthood to offer and do the functions
of the new Law: and it is of two kinds
or sorts.

The one is a spiritual Priesthood to *Spiritual*
offer spiritual sacrifices. In this kind *Priest-hood.*
Christ offered and gave up himself a
consummate oblation for the sins of the
whole world; as *Peter* saith, Christ died
once for our sins, he being righteous, for
us unrighteous, that he might give us up
to God; mortified as touching the flesh
but living in the spirit.

Of this Priesthood be all Christian
men, which after the example of Christ
must offer our prayers, thanksgiving,
and our bodies mortified: we be all of *All Christi-*
an men are
Priests.

the degree of this Kingly Priesthood as *Peter*, and also *John* in the *Apocalypse* do bear witnesse.

*Second
Priest-hood
is a Mini-
stry.*

The second Priesthood is a Ministry that Christ did ordain following the order of the Law, that we might have our teachers to instruct us in the Gospel, as the Jews had their Schoolmasters in the Law.

He did elect twelve Bishops, whom he called by a new name Apostles, because they were appointed to be Embassadors into all parts of the World, with the mighty word of his power to carry the glad Tydings of his Gospel.

He assigned also 70 Disciples, to whom he gave the charge and office of Preaching and teaching, which in stead of *Aarons* Sons, should be among us, inferiour Priests, and Seniours of Congregations: and these began the order of our Priests, as our Bishops had their original of the Apostles.

*The manner
of consecra-
ting in the
Apostles
time.*

As the Apostles and 70 Disciples, which were Ministers and disposers of the Mysteries of God, had no other manner of consecrating, but onely the vocation and election of Christ into the Office, and so was *Matthias* chosen in the Acts, into the room of *Judas*: So were the

the seven Deacons chosen to Minister to the poor people of the Congregation. And *Titus* did choose in every Town and City of *Creet*, Priests by the laying on of hands, which was a manner of admission without any further Ceremonies, whereby Authority was given them over the Congregation, and boldnesse to execute earnestly his office with the assistance of the Holy Ghost.

And therefore in the beginning of the Church, when a Bishop was consecrated, there was used no other Rites or Ceremonies, but onely the people to whom the Election of the Bishop belonged, should pray: and after the Seniors or Priests by laying on their hands, admitted him to that degree. Of these *Peter* was called chief, and first, because both of his ancientty, and also forasmuch as he was the first Elected.

A Bishops room is not so much an honour, as it is an heavy burden, nor so much a laud, as a load. For his duty is not onely to wear a Mitre and Crozier, but also to watch over the flock of the Lord vigilantly, to teach with the Word diligently, with example honestly, and in

Laying on of hands.

The fashion of the Primitive Church.

A Bishops office.

in all things to go before them uprightly, and lead them in the way of Truth, that they may follow the pattern of his godly living, and there as it were in a Mirrour, behold how they ought to reform and conform their lives. And this office of the Bishoprick and Deacon was instituted by the Scripture onely for Priests in the Primative Church and Bishops were all one.

*Scripture
beareth these*

*Rome made
more Orders*

But the Bishops of Rome following the shadows of the old abrogate law of the Hebrews, have ordained a swarm of divers other orders, as Porters or Sextons, Readers, Exorcists, Accolites, Sub-deacons, Deacons, Priests, Bishops, Archbishops, as a certain degree one above another, whereby they should ascend to the highest dignity. *Caius* Bishop of Rome did begin the Orders first: yet some say, *Iginius* did ordain those degrees long before *Caius* his time. And I grant well that *Iginius* might be the first deviser of them, and afterward *Caius* accomplished the work, and brought it to a finall consummation.

*Iginius did
devise first
Orders.*

*The Office
of a Priest.*

The office of a Priest (as Christ ordained it) was to teach, Baptize, and Mi-

nister

nister the Sacrament of the Altar, and
thanksgiving, bind and loose, and judge
of Doctrines.

Therefore let them take heed that ad-
mit such to be Priests, as cannot per-
form the duty of that ministry. For
many suppose if they can mumble up a
pair of Masses, and say Masse, they be
perfect Priests.

CHAP. V.

*The manner of shaving Priests Crowns,
who may not be Priest, what age he
must be of.*

THe common and general badge of *The shaven*
all Priests is the shaven Crown. *Crown is*
whereby the Clergy is dislevered from *the Priests*
the Laity, and be put in remembrance *badges*
by it, how they ought altogether to re-
linquish and despise all carnal pleasure,
and worldly treasure, and ensue after
heavenly things, which be eternal, This
as Beda writeth, grew into a custome,
and was decreed by a constitution, to the
intent that the thing which was before
opprobrious, might grow to honour and
comeliness. For Peter when he prea-
ched

*Occasion of
shaving of
Crowns.*

Peter was
mocked for
his baldness.

Shaven
Crowns
came of the
Nazarens.

Priests of
Egypt were
shaven.
What the
Crown sig-
nifieth.

ched at *Antioch*, was scorned and
mocked because of his bald head, or
shaven Crown, and it was a contumeli-
ous thing, both among the *Romans* and
Lombards to be shaven. I think the
original cause of it did proceed of the
Ceremonies of the *Nazarens*, which
when they had lived long time (as *Josephus*
telleth) very devoutly, they shaved
their heads, and sacrificed the hair in
the fire to God, whereby they signified
that they did dedicate themselves whol-
ly to live in Godly perfection. *Samu-
el* was a *Nazaren*, and *Sampson* also. I
suppose that this Rite of the *Nazarens*
came out of *Egypt*, where the Priests
were customably shaven, in token of sor-
row and heaviness, for the death of
their God *Apis*. And they were also
shaven daily, because they should be
without filth, in their quoridian Sacrifice

The signification of the Priests crowns,
is to declare, that they ought to reject
terrene and Earthly substance, reserving
to themselves onely a competent suffici-
ency. *Anacletus* first forbade Priests to
have beards, or long hair.

Siricus decreed, that all those men
that were twice married, or wedded a
Widow, should be no Priests.

Anastasi.

Anastafius commanded, that none *Lame men*
that was lame or maimed, should be ad- *may not be*
mitted to be a Priest. *Priests.*

Benifacius instituted, That no man
could be a Priest, before he were 30 *The age of*
years old; for that was the age of Priests *Priests.*
in the old Law. But the Council of La-
terane thought it sufficient, if he were
25 years old, after the example of the
Levites, which at that age ministered in
the Tabernacle.

Anacletus also appointed, that every *Stalling a*
Bishop should be installed and conse- *Bishop.*
crated of other ancient Bishops.

CHAP. VI.
Who devised Parishes, and Diocesses; the
Order of Cardinals, Notaries, and
Chamberlains.

After that the Priesthood was ordain-
ed, both lest the cure should be
over-great, and also that every man
might know what his charge was, and
how far his Office extended; *Dionysius,*
the year of our Lord 267, divided, both
in Rome and other places Churches,
Church-yards, and Parishes to Curates;
and

*Cures in
Rome.*

and Diocesses to Bishops, and com-
manded every man should be contented
with his prescript bounds. But before
that, *Emarist* appointed titles of Cures
to the Priests in Rome, whose duty was
to christen all that were converted from
Paganism to Christian Religion, and
resorted thither to receive the Eucharist, and
to bury the dead. And afterward *Mari-
cellus* decreed, that there should be
in number.

Cardinals.

These, because they were the chief
Priests in Rome, and had the prerogative
before the rest, were named Cardinals,
and of them without doubt, the order
of Cardinals sprung first, which for as
much as they were in daily presence
with the Bishop of Rome, that then had
the primacy of Christendom, were held
in great reputation and reverence. And

Innocentius.

Innocentius the fourth of that name,
(which was about the year of our Lord,
1254.) willing to augment and advance
their dignity, commanded by Decree,
that from thenceforth they should ride
when they came to the Bishop's Palace,
and wear a red hat, whereby *Ovid* meant,
that they ought to be in a readiness, to
adventure themselves for the love of Re-
ligion, and spend their blood in Christ's

*Cardinal
Hatts.*

Cause:

Cause: and *Paulus*, Bishop, ordained, that they should have Scarlet Robes or Mitres. This order standeth of three sorts, for some be Bishops, and be in number six. The Cardinals of *Hestia*, *Sabine*, *Portua*, *Tusculane*, *Prenestine*, and *Albano*. The other were either Priests, or Deacons, albeit in no certain or special number. But there is another Order in Rome of Notaries, which were appointed by *Julius* the first of that name, to write the Acts of all godly Martyrs and Confessors, and register them for a perpetual example, of constant and virtuous living. Albeit, I think it rather to be the invention and device of *Clement*, which ordained seven Notaries, to inroll the notable deeds of Martyrs. And *Antherius* after, did more firmly ratifie it. Also *Leo* the first, a godly and well disposed man, seeing the people repair thither from all parts of the world for pardon, appointed certain Officers of the Priests, whom he named Chamberlains, to keep the Tombs and Sepulchres of the Apostles and Martyrs, that they perceiving the holy reverence about the Apostles graves, might be more enflamed with devotion. But all such Offices be now perverted,

Order of
Cardinals.

The Bishop
of Rome
and
the
Cardinals

The Bishop
of Rome
and
the
Cardinals

pervverted, and turned from that good purpose, to a vain worldly ostentation and pomp, and be ready Merchandise in Rome; the promotions be so great.

CHAP. VII.

The Prerogatives of the Bishop of Rome and his Election.

The Bishop of Rome may change his name.

Sergius invented the changing of his name.

ONE special Prerogative and Priviledg of the Bishop of Rome, is, that he may change his name, if it seem to him not very pleasant to his ears. As to speak merrily if he be a malefactor, he may call his name *Bonifacius*; if he be a coward, he may be called *Leo*; for a Carter, *Urbanus*; and for a cruel man, *Clemens*; if nocent, *Innocentius*; if ungodly, *Pius*. This was the ordinance of *Sergius*; and they say, they do it after the example of Christ, which changed *Simon Barjona* his name into *Peter*; and of this it came to passe, that every Bishop when he was elected, chose the name of one of his predecessors.

The Bishop of Rome is also born on mens shoulders; which custome came of the election of *Stephanns* the second, whom

whom the people for his great vertue and godlinesse, with much joy of the election, bare on their shoulders. The manner of the pomp of bearing was admitted; but the imitating and following of his vertue and sincere living, was omitted. Albeit, it might spring of a gentile custome that was among the Romans, that every rich man or high Potentate, should be born of his servants in a bed.

The authoriry to choose the Bishop of Rome, belonged first to the Emperour of *Constantinople*, and the Deputy of Italy, till the time of the Emperour *Constantine*, which licenced the Cardinals and the people of *Rome*, to elect him. This was about the year of Christ

*Election of
the Bishop
of Rome.*

685. A few years after, *Gregory* the third, with other his Successours, when they were vexed by the *Lombards*, seeing they could not have ready help of the Emperour of *Constantinople*, requi-

*The Empire
is removed
into France
by Bishops
of Rome.*

red ayd of *Charls Martelle*, *Pippin*, and *Charls the Great*, King of France. For which benefite, *Leo* the third made and denotined *Charlemain*, Emperour, and gave him authority to ratifie and confirm the election of the Bishop of Rome: but *Nicholas* the second, re-

N

strained

restrained the election onely to the Cardinals, which custome remaineth at this day.

*Charls gave
the Lands to
the See of
Rome.*

*Otho, a Ger-
man, is made
Emperour.*

*Princes Ele-
ctors Decree
by the Bishop
of Rome.*

The great possessions that the Bishops of Rome have, contrary to the example of Christ, (whose Vicars they name themselves) and Peter's poverty, their predecessor, were given them by Charls and Lewis, Emperours. And yet notwithstanding all that large benignity and kindnesse shewed to him and his Ancestors, John the 12th made Otho, King of Germany, Emperour; and afterward Gregory the third, a German born, for to gratifie the Emperour his Countryman, Decreed, that the Bishops of Magance, Treverence, and Colen, the Marquess of Brandenburg, the Count Palatine, Duke of Saxony, and King of Bohemia, should have full power to choose the Emperour, about the year of our Lord, 1002.

Thus the Bishops of Rome have been enhanced in worldly power, that they think themselves equal with Princes, Kings, and Emperours. But, as it was falsely usurped, so shall it by the Word of God, be rooted out and extirpated, as an unprofitable Tree.

CHAPTER VIII.

The dividing of Priests into sundry
degrees; A manner of Swearing,
and Excommunication.

Gregory, firnamed the Great, where
before time, Priests and chief Priests
were only used in the Congregation,
first divided them into Patriarchs and
Archbishops. Patriarchs at the first
were of Rome, Antioch, Alexandria, Je-
rusalem, and Constantinople; Archbi-
shops had their title to be called Metro-
politan, because their See was in the
Mother City of the Province. **Clement**
the first ordained, that all Patriarchs and
Archbishops should wear a Pall, which
which doth signifie Meekness and Ju-
stice, wherewith they should especially
be garnished. Then also the inferior
Orders began to be divided, so that the
Arch-Deacon should be above a Deacon,
and Arch-Priest above the Priest, and
over them the Deans; and then were
ordained Canons, that sing in Cathedral
Churches. **Ambrase** permitted, that
a Bishop might change his Bishoprick

The Pall is
decreed to
the Pa-
triarchs.

Changing of
Bishopricks.

A Priest
might not
be convent-
ed.

for another, upon an honest cause, if he were thought sufficient to discharge a greater, for his learning and godlinesse. *Cain* first made a Statute, that a Priest might not be Convented before a Temporal Judge: but lest any man should be circumvented by fraud or guile, *Enoch* instituted, That the accusation should be put in writing before the Judge. Likewise *Cornelius* decreed, that a man should not take or require oath of a Priest: but onely in matters concerning Religion and Faith.

The manner of Swearing, was in old time of this sort: He that should swear, took a Stone in his hand and said; If I deceive you that I know, *Jupiter* banish me out of all good mens company, preserving the rest of the City, as I cast away this Stone from me. And (as *Pliny* doth write) it was not lawfull for any man to bear an Office five dayes, unless he were sworn. In like manner our Bishops, Kings, Priests, or other Officers swear, before they be admitted to the Office.

Justinianus, Emperour, appointed first that men should swear by the Gospel and

and now adayes, all that swear, lay their hand on the book and kisse it, saying, So help me God, and the holy Gospel: because as the Gospel of our Religion and Faith, may for no cause be violated; so an Oath in no case may be broken.

The fashion of excommunicating men that be obstinate and disobedient to the Officers, or common transgressors, came (as some think) out of the Rites of the Jews, which banished out of their Synagogue, all those that ran in obstinacy against their Traditions.

And some suppose it sprung of the Religious folk in France, named *Druides*, which (as *Cæsar* recordeth) if either a private man or officer, were conformably ordered after their Ceremonies, excluded him out of their company.

Excommunication.

CHAP. IX.

Consecrating Nuns, taking off our Caps,
kissing the Popes feet, and washing
of feet.

*The age of
Nuns at
their profes-
sion.*

*Nuns might
touch no
coat nor In-
cense.*

*Women may
not be bare
head in the
Church.*

THe custom to consecrate Virgins, making a vow of chastity, was found by *Pius* the first, which instituted that none should be made, before they were 15 years old; and that they might be consecrated at no time, but in the Epiphany or Twelfth-day, Easter Eave, and on the Feasts of the Apostles, unless it were when any professed, were a point to dye. And *Sixtus* caused that a Decree was made that no such Professed, should touch Caps, or put Incense into the Censers the year of our Lord God 175. It seemeth to have begun at the Apostles, which is proved by *Paul* words, where he saith, let no Widow be chosen, before she be threescore years of age, with divers like sayings.

Lynus Bishop of Rome, commanded that no woman should enter into the Congregation or Temple, with her head bare, which appeareth to have been taken of the *Hebrews*: for the Bishop in the

the old Law might not uncover his
head, and in *Arabia* and *Carthage*, it
was taken for an unhonest and unreve-
rencing, if a Woman should unco-
ver her head, and go bare. The taking
off of our caps to our Superiours, signi-
fies that we should disclose, and shew
them all such things, as we have in our
bosom.

*Taking off
of Caps.*

The Rite diabolick, of Kissing the
Bishop of *Rome*'s feet, took its original
of the manner of the *Romans*, which in
their Paganism, used to kiss the feet of
the people and other nobles, in token of
obedience: as *Seneca* telleth how *Cai-
us Caesar* stretched out his left foot, that
Pompeius a *Carthaginian* might kisse
it.

*Kissing the
Bishop of
Rome's feet.*

Pompeius Latinus writeth, that the
Emperours used to give their hands to
be kissed of the Nobles, and then to
take them up, to kisse their mouths, and
the Commons kissed their knees: but
Caius Caligula, and *Dioclesianus*, made
them to stoop to their feet. This Pa-
gan example, our Christian Bishop and
Gods Vicar, full uncomely, and ungod-
ly, doth counterfeit. All other Bishops
used to deliver their right hand, to be
kissed of such as came to salute them:

N 4.

For

*Saluting
With Kisses.*

For the Right hand, as *Pliny* saith in the 11th book, hath in it self a certain Religion, and therefore, we make all Covenants and Promises with it. The manner of saluting with kisses, is very ancient, for it was the manner of the *Hebrews* to kisse strangers at their first meeting, as *Jacob* kisted *Rachel*, before he broke unto her, that he was of kindred; and *Laban*, after he knew him to be his sisters son, embraced him with his Arms, and kisted him. And the *Romans* custome was to kisse their kinsfolk, but afterwards it was extended to further familiarity, and is now frequented very lasciviously. Albeit, in *Rome* it was an Ordinance, that Women should kisse their kinsfolk, because that if she had drunk any Wine, contrary to the Law made against the Women, for drinking of Wine, by such means she might be espied.

*Washing of
feet on
Maundy
Thursday.*

Washing of feet, on Monday-Thursday, that the Priests use among themselves, and Nobles to inferiour persons, is a counterfeite of the institute of Christ, who to shew them a pattern of humility and meekness, washed the Apostles feet. The Kings and Queens of *England* that day, wash the feet of so many poor

poor men and women, as they be years old, and give to every of them, so many pence, with a Gown, and an ordinary Alms of meat, and kisse their feet, and afterwards give their gowns on their backs to them that they see most need of all the number. It is a godly institute, I would there were more such Ceremonies to help the poor. For they be now neglected, and not regarded, but lie dead often in the streets, for lack of sustenance.

CHAP. X.

The Institution of Priests called Flamines, with other Religions of the Romanes.

Numa Pompilius, the second King of Rome, willing to reclaim that fierce Nation from war and Chivalry, to the regard of Justice, and keeping of Peace, ordained to the High God *Jupiter*, a Sacred person called *Flamen Dialis*, that is, *Jupiters Priest*.

*Flamen.
Dialis.*

And to advance the order, he set him in a Chariot of Ivory, and a costly Robe: but so soon as his Wife was deceased, he
was

was discharged, and gave over his Office.

He never read out, nor might not see one night out of the City, lest any sacrifices should be neglected by such absence.

Swearing was clean forbidden him, because an Oath is a manner of punishment to any free-born man, and namely to a Priest, which hath charge of all divine observances: For his word should have the weight of an Oath.

I could wish that our Bishops would mark and follow both those properties of these Heavens Religions, for then the state of our Religion should be better case then it is, and others would not enforce so lightly, a Priest to the necessity of an oath, which should have no other terms, but yea and nay, to confirm or deny their saying.

Beside this *Flamin*, that was called *Dialis* because he was consecrated to *Jupiter*, there were by the same *Numa* ordained two other, one to *Mars*, another to *Quirinus*; albeit *Plutarch* saith it was *Romulus* that instituted Priests to *Jupiter* and *Mars*.

Virgins Vestall, were of his bringing in also, and founded in honour of *Vesta*

Vesta, daughter to *Saturnus*. The first that ever was chosen into that Religion; was called *Anaxa*, and of her all were named likewise. A maid might not be under six years of age, nor above ten, if she were created of this Religion. These continued in their profession thirty years, whereof the first ten they spent in learning the Rites, the other ten they ministered, and the last of their years, they taught other Novices, and when her term of years was expired, she might marry, or carry in that Religion still. They were bound at the charges of the common chest: and if any of them committed any carnal act with any man, she was born in the sight of all the people out of the City, and at the gate named *Collina*, was buried quick. They rode in a Wagon, and other Magistrates rode to them, and if they came by in time of execution, the condemned was quite delivered. This Religion began at *Alba* by the institution of *Ascanius*, and was renewed in *Rome* by King *Numa*. A high Bishop was instituted also by him, to have the chief stroke in all ceremonies of Sacrificing, and he prescribed the dayes and places of Sacrifices, and in what form they should be done. He ordained

*Pontifex
maximus.*

dained also to Gradivus *Mars*, twelve Priests named *Salii*, because they danced in a solemn manner, and went about the City with songs. They wore an embroidered coat, with a Brazen Breastplate, and a round Tergate. It seemeth that *Numa* took this Rite from the *Hebrews*; for *David* went before the Ark of the Lord dancing.

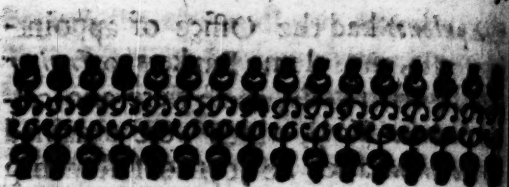
Heralds of Arms which were called *Fatiales Sacerdotes*, were ordained by him, to provide that no battle were unjustly taken in hand: they also made leagues, established Peace, or if it were not duely made, they might break it, and offer oblation for the offence of the Captain, and the whole Army. *Pater Patratus* was an Officer that made all leagues or Bonds, and was created by the Heralds, as *Marcus Valerius* first Herald, ordained *Spurius Fufius* first in the office of *Pater Patratus*. After the expelling of Kings, an office called *Rex Sacrificul* was appointed, which should do all such customable observances, as the Kings should do; Albeit, it was under the High Priest or Bishop, the first that did bear that office, was *Marcus Papirius*.

Epulones had the Office of appointing feasts, and solemn Bankets to *Jupiter* and the other gods, these were also called *Sodales Titii*, which were ordained by *Romulus* after he joynd fellowship with *Titus Tatius*.

The End of the Fourth Book.

Poli-





Polidore Virgil.

The Fifth BOOK.

CHAP. I.

*Of the decking of Churches on Holy-days;
offering of Images of Wax, and Tables
of Miracles; solemnizing first
Masses of Priests.*



Here be many superstitious Customs crept in among Christian Congregations, which came of an Ethnick opinion; and because they could not altogether be abolished and extirpated, yet they were transposed to a better

and removed from Idolatry, to the
 dismissing of Churches and Temples of
 the fashfull people. As trimming of
 the Temples with hangings, flowers,
 boughes and garlands, was taken of the
 Heathen people, which decked their
 Idols and houses with such array. In
 like manner it is to be thought, of the
 rite of hanging up Images of Wax, and
 Tapers before Saints, or as often as any
 member is diseased, to offer the same in
 wax, as leggs, arms, feet, Pape, Oxen,
 Horse, or sheep, which were hanged up
 in the Church, before that Saint, by
 whom (as they believed) they had ob-
 tained health, of the said member or
 beast: for this came of an old Heathe-
 nish fashion of sacrifices, that the Pa-
 gans offered to *Saturnus* and *Pluto*, in
 an Ile of *Italy*, named *Castilia*, whereof
 I spake before. I think the bearing of
 Candles, that we use on the Feast of the
 Purification of our Lady, called *Candle-*
mas-day, came of this Gentile rite also,
 that in burning them, we might worship
 the Saints, as they honoured their false
 god *Saturnus*. It seemeth that Lamps and
 hanging lights began of the Candles,
 that *Moses* set up to burn in the Taber-
 nacles. The fastening up of Tables,
 wherein

*Offering
 Images of
 Wax or
 Tapers.*

wherein the Miracles are written, for a Monument and testimony to the posterity, came of a custome, as *Strabo* writeth, that is used in Greece, where the manner is, that whosoever was relieved of any sickness or malady, should hang up a Table, containing the recovery of his health, in the Temple of that God that had preseryed him, and especially there were many set up in *Esculapius* Temple at *Epidaurus*. The use of feasting on holy dayes, and at the first Mass of Priests, was borrowed also of the Gentiles, which honoured the day of consecrating their Religious as solemnly, as the day of their Nativity, with devout and religious breakfasts and feasts; calling it, the Native day of their sacred personages: whereof *Apulian* maketh mention. And it is a good usage, because the day of the birth bringeth but only life, the day of consecrating a Priest bringeth, or else ought to procure, a good and godly life. *Alberus* Maundy-Thurs day, hath been the manner from the beginning of the Church, to have a general drinking, as appeareth by *S. Paul's* writing to the *Corinthians* and *Tertullian* to his Wife.

Drinking on
Maundy-
Thursday.

CHAP. XI.

The manner of casting money to the people,
New-Years gifts, Dancing, Mhy-
ing, Christmas Lords.

IT smelleth also of Gentility that the
Bishop of Rome, Emperours, and
Kings at their Coronation, are wont to
scatter money among the Commons, Casting of
and make Royal feasting, which is a pre- money a-
sence or sign of the beneficence or broad.
liberality, that is to come afterwards.
For the old Romans used the same or-
der and institution, in their Triumphs,
Games, and Funerals, as Suetonius recor-
deth.

Presenting of New-years gifts had its
original thence likewise; for Suetonius
Tranquillus reporteth, that the Knights of
Rome gave yearly on the Kalends of Ja-
nuary, a present to Augustus Cesar, al-
though he were absent. Which custome
remaineth in England; for the Subjects
send to their Superiours, and the Noble
personages give to the Kings some great
gifts; and to gratify their kindnesse, he
doth liberally reward them with some
thing again.

O

But

The land-
ble manner
of the Itali-
ans.

But I commend more the manner of the *Italians*: for there the richest and most noble, give to the poor inferiours, it is a signification of good and prosperous fortune of all the whole year following.

The use of Dancing (as *Livy* saith) came from the *Hetruscans* to *Rome*, which we exercise much on Holidayers, as they did; notwithstanding of our Religion, and hurt and damage of civility.

As for Masks, they be so devillish, that no honesty can be pretended to colour them: *Zacharias* Bishop of *Rome*, made a decree against it, but that availeth nothing.

At the Kalends of *May*, the Youth, as well men as women, are wont to go a Maying in the fields, and bring home boughs and flowers to garnish their houses and gates, and in some places the Churches: which fashion is derived of the *Romans* that use the same to honour their Goddess *Flora*, with such Ceremonies, whom they named Goddess of fruits.

The Christmas Lords that be commonly made, at the Nativity of the Lord, to whom all the household and family,

mily, with the Master himself, must be obedient, began of the equality, that the servants had with their Masters in *Saturnalia* Feasts that were called *Saturnalia*: wherein the Servants have like Authority with their Masters, during the time of the said feasts.

And this furnishing of our bellies with delicacies that we use on *Fasting* Tuesday, what time some eat till they be enforced to forbear all again, spring of *Bacchus* feasts, that were celebrated in *Rome*, with great joy and delicious fare.

And our Midsummer bone-fires, may seem to have come of the Sacrifices of *Ceres*, Goddess of Corn, that men did solemnise with fires, trusting thereby to have more plenty and abundance of Corn.

Disguising and Mummieing that is used in Christmas time in the North parts, came out of the Feast of *Pallas*, that were done with Vizors, and painted Visages, named *Quinquatria* of the *Romans*.

CHAP. III.

*The manner of anointing Priests, Kings,
them that be Christned, confirmed,
or sore sick.*

*Kings and
Priests were
anointed.*

*Purple Robe
is the difference of the
Emperour.
Aaron and
Saul first
anointed.*

WHEN *Moses* had builded the Tabernacle, he was commanded to make a confection of holy Ointment, wherewith both the Work, the Vessels, Priests, and also Kings, which be called to that office or dignity, ought to be anointed: so that it came to passe, that the anointing was the very token and difference, whereby Kings were known among the *Hebrews*, as the Emperours in *Rome* were known by their Purple Roabs. *Aaron* and his Sons, were the first anointed Priests, and *Samuel* anointed *Saul* first King over *Israel*, and so consequently it grew into a custome, that Priests and Kings were anointed. By which thing is signified, that they be specially favoured of God, and like as Oyl lyeth aloft on the water, or other Liquor, so the office of a Priest, and dignity of a Prince, surmounteth all other degrees of Ministers, both in the active and also contemplative life.

Silvester

Silvester Bishop of *Rome* ordained first, that all that were Christned, Chur-ches, and Chalice, should be annointed with Oyl. Our oyl that is now used, is made of Oyl Olive, and natural Balm, *Fabianus* commanded that it should be renewed every Munday and Thurs- day.

*Anointing
of children
Christned.*

Clement the first ordained, that all Children and other that were Christned, should be anointed again with Crisme, and he instituted also the Sacrament of Confirmation, supposing that no man were a perfect Christian, if that Rite and Ceremony were by negligence omitted. For this cause that the Holy Ghost might more plentifully be given to them by the hands of the Bishop.

This thing began of the example of the Apostles, which sent *Peter* and *John* into *Samaritan*, to lay their hands on them, that they might receive the Holy Ghost. It is onely ministred by a Bishop in this wise: first he asketh the name of the child, and then maketh the sign of the Crosse in his forehead, with the Crisme, saying: *I sign thee with the token of the Crosse, and confirm thee with the Crisme of Salvation, In the name of the Father, the Son, and the Holy Ghost; that thou*

*The manner
of confirm-
ing.*

then may be replenished with the Holy Spirit, and have everlasting life; So then And then he smiteth the cheek of the Child softly: but if he be of a great age, he giveth a sharp stroke, that he may remember that mystery, saying, *Præce* with thee.

*Extream
Unction.*

Felix the fourth did institute, That such as were in extreams should be anointed, following the example of the Apostles, which, as *Mark* witnesseth, cured many diseases by anointing them, and *S. James* speaketh of a like thing in his Epistle.

CHAP. IV.

*The beginning of Marriage of Priests,
when it was forbidden; with other
Laws touching Marriage.*

Moses the Minister of God among the Israelites, which were desirous to augment and amplify their issue, ordained, that all men indifferently, as well Priests as Lay-people should take wives, lest the debarring them from matrimony, might be occasion of greater enormity, and inconvenience among them.

them. Albeit, because of the dignity
of the order of Priesthood, he made re-
straint, that they should marry none that
was taken prisoner, bond-woman, or
divorced from their former husband;
and the Bishops might not be married
but to Maids. As concerning our
Priesthood, *Sylveſter* the first, after the
Text of *S. Paul*, commanded that a
Priest should marry but one wife, and
after to live sole alone: as *Paul* had a
wife, as may appear in his Epistles to
the *Philipians* and *Corinthians*. And
Clement Bishop of *Alexandria*, and *Ig-
nati*, which was in *Paul's* time, wit-
nesse the same.

*When a
Priest might
not marry.*

*Bishops mar-
ried Maids.*

*A Priest,
might but
once marry.*

Peter and *Philip* had wives and daugh-
ters, whom they bestowed honestly in
marriage to husbands. And *S. Peter*
seeing his Wife led to death, for the pro-
fession of Christ, with great joy of her
constancy, said; Wife, remember the
Lord. This order the Greeks, and all
the East parts of Christendome do use,
which would not consent to the Council
of *Neece*, wherein it was propounded,
That the Priests should forsake their
Wives: And namely, *Paphnutius*, the
holy and chaste Bishop, that came out
of the borders of Egypt, withstood that

*Paphnutius
withstood
the Council
of Nice.*

Gregory
established
the single
life of
Priests.

Decrees of
kindred
inhibited.

Decree very earnestly. *Stiricius* the first forbade the Priests of the West parties, and Deacons to marry, the year of our Lord 337. He instituted also, That he that either wedded a Widow, or took a second wife, could not be made Priest. *Telagius* the second enforced the Subdeacons to forsake their wives. And *Gregorius*, because he thought it violent to divorce them, ordained, That from his time, none should be Sub-deacon, unless he vowed Chastity before. Notwithstanding, the Lawes before made took no effect among the Priests of the West parts, unrill the time of *Gregory* the seventh, which was the year of our Lord, 1074.

And here *Polidore* protesteth, That the single life of Priests doth more harm to the Religion, shame to the Order, and grief to honest men, then their constrained chastity profiteth: If they were restored to the liberty and choice, it were no prejudice to the Christian Commonwealth, and honesty for the Order. In the beginning men married their sisters and kinswomen; but *Moses* restrained them of the Hebrews, from the first and second degrees: and *Fabianus* forbade the third and fourth; which Customes standeth

standeth now in effect. *Theodorus* did inhibit first, That a man might not marry that Maid, to whom his father was a God-father. It was confirmed first by *Gregory*, and after by *Alexander* the third, That no man should marry his brother's wife, lest it should be thought to be a counterfeit of the Hebrews. *Lamuch* was the first that ever had two wives whose example many others ensued afterwards.

The custome of purifying of women, was taken of the Hebrews, but there is no day or time appointed for it. Nevertheless, for an honest order, they use commonly not to be purified before the moneth day, and then with a few honest Matrons, she cometh accompanied to the Church, and offereth a wax Taper, and the Chrisome,

*Purification
of women
after Child-
bearing.*

CHAP. V.

*Of the Temples, Church-yards ; when the
Crosse was first had in reverence.*

IN the Old Testament, *Moses* set up a Tabernacle, curiously edified to God, wherein Supplication and Intercession

Solomon
made the
first Temple.

First Church
in Rome:

tercession was made to him for the good of the people. And in that he made the Ark of Covenant, in the which he put the two Tables of stone, containing the Law of the Ten Commandments, *Aaron's* rod, and the pot of Manna. After him, *Solomon*, King of the Hebrews, made at Hierusalem a Temple of costly array, and sumptuously wrought. I cannot (to say truth) perfectly tell, where the first Church of Christians was builded, but by all conjecture, it seemeth that it was made of the Apostles, either in Ethiopia, where *Matthew* preached; or in Lower India, where *Bartholomew* taught; or in Scythia, where *Andrew* shewed the Word of God. Where they doubtlesse, either cause new Churches to be edified, or else transposed the Idol's Temples, to serve the Christians use, abolishing Superstition, and planting the true Religion of Christ. Albeit, it were not against reason, to suppose there was a Temple or house of prayer, appointed by *James* at Jerusalem. In Rome the first that I read of, was consecrated by *Pius* Bishop of Rome, in the street called *Patricius*, at *Novatus* Baths, in honour of the Virgin *Prudentia*, at the request

And the fair of *Praxedis* her sister. And
Calistus made a Temple to the
 Virgin *Mary*, in a place beyond *Tiberis*,
 and instituted a Church-yard in *Apini's*
 street, and called it after his own name.

But *Abraham* was the first that made any
 place of burial in Hebron, where he ordained the
 bought of *Ephron* an Hittite, the double first place
 Cave for 300 shekels of silver, with the of Buriall.
 the ground about it; and there, was *Sarah*
 his wife, and he himself buried.

Noah builded the first Altar, and of-
 fered upon it a burned Sacrifice to the
 Lord. And *Bonifacius* the third, caused
 that they were covered with linnen
 cloaths. *Constantinus* when he had won *Constantine*
 the battail against *Maxentius*, by reason forbade put-
 of a vision that he saw of the crosse the ring to death
 day of the battle, ordained, that from on the Crosse.
 thenceforth, no man should suffer death
 on the crosse. And so in proceſſe of
 time, it was had in much reverence and
 worship. And *Theodosius* made a law,
 That there should no Image of the
 crosse be graven in stone, marble, or in
 earth, lest men should tread on it. *Hel-*
len, *Constantine's* Mother, a very ver- Hellen)
 ruous woman, repaired to *Jerusalem*, to found the
 seek the Crosse of our Lord, where with Crosse of
 great labour and diligence, she found it, Christ.
 and

and with it the other two, whereon the Theeves were hanged: but it was care to perceiue Christ's Crosse by the Title, which then did remain, albeit sore washed and corrupted with Antiquity.

CHAP. VI.

Of the ancient rite or sacrificing; Feast-dayes, dedicating Temples; the mystery of Fire, Holy Water.

Cain and Abel sacrificed first.

CAin and Abel, the two sons of our first Father *Adam* offered in sacrifice to God the first fruits of their goods. *Abel* his oblation was a Lamb; *Cain* his gift was Corn. Afterward, when the Priesthood was ordained, *Aaron* and his sons offered diuers things with sundry Ceremonies, which be shewed at large in the book of *Leuiticus*.

Men were sacrificed by the Gentiles. Punishments that they suffered for omitting the oblations.

The Gentiles almost all sacrificed to the Idols men or women after sundry rites, as appeareth in the Histories of Gentile-Authors. And if it fortuned, that they omitted any such abominable idolatry, they had great punishment, destruction of their fruit, corruption of their water, infection of the Ayre, death of

of Caneel, great droughts, women had
evil deliverance, with many such plagues,
as *Dionysius Halicarnassens* witnesseth,
which the spirits of the ayr procured to
delude and seduce men, and confirm
them in their errour.

The holy-dayes among the Jews were
divers, as the Sabbath-day, the Feast of the
new Moon, the Paskeover, the Feast of
unleavened bread, Pentecost, the Feast
of Tabernacles, the Dedication day;
which be all shewed largely in the Old
Testament.

The use of dedicating Churches, is of *Dedicating*
great antiquity: for *Moses* did sanctifie *of Churches.*
the Tabernacle; and *Solomon* consecra-
ted the Temple that he builded at Jeru-
salem. And *Esdra*s after, when they re-
turned from the Captivity of Babylon,
hallowed the Temple new again. Of
them we receive our Rite of hallowing
of Churches, albeit we have more cere-
monies then they had.

Fire was kept continually on the Al-
tar by the Priests; for without it and
salt, could no sacrifice be duly made, or
ordinarily offered; and we in our Mas-
ses have ever a Taper of Wax burning.
And the Emperours of Rome had Fire
born before them, and the Vestals had
ever

Oracles
ceased at
Christ's
coming.

ever perpetual Fire in the Temple when they served *Vesta*.

The spirits of the ayre, that gave doubtful answers to them that enquired any question of them, were at the coming of Christ all destroyed. For when he was carried into Egypt, which is a Country full of superstition and Idolatry, all the Idols of that Region were overthrown, and fell to the ground at his coming thither. And in the time of *Adrian* the Emperour, both the wicked sacrifices were abolished, and also the Oracles of *Apollo* at *Delphos*, *Jupiter-Hammon* in Egypt, with like vanities were subverted by the power of God through his Son Jesus Christ.

Holy Water was ordained by *Alexander* the first, to be consecrated to drive away Spirits, and was commanded, that it should be kept as well in Churches, as in private houses for the same use: whereof are grown among the common people many superstitious errors, contrary to the Word of God.

CHAP.

CHAP. VII.

Howe ordained Praying. Why we look Eastward, Ministering the Sacrament of the Altar,

Forasmuch as we are created of God, after his own Image, for the intent to honour and serve him, and so finally to enjoy the eternal inheritance of Heaven, which we must attain to by Prayer, acknowledging our own infirmities, and referring us to the mercy of our most loving Father. It shall therefore be convenient to declare the institution of Prayer.

Prayer therefore was from the beginning, as *Abel* prayed, *Noah*, *Abraham*, *Isaac*, *Jacob*, with other Patriarchs, prayed to God in all their doubtfull affairs, and gave thanks for the good achieving of them. *Moses* and *Aaron*, with other, as *Anna* the wife of *Helcanah* shewed us an example of Prayer. But *Christ* is the first that did shew us any special form of Prayer, as appeareth in the Gospel of *Matthew*. Afterwards when men began to coust their Prayers, as though God were in our debt for often begging

Prayer was at the beginning.

Christ prescribed a Prayer.

begging of him, there were devised by one *Petrus Heremita* a Frenchman of the City of *Amiens*, Bedes, to say Lady Psalters on, the year of our Lord 1090. The same *Petrus* was occasion that Pope *Urbane* stirred the Christians to make a Voyage into *Asia*, at which time *Jerusalem* was recovered.

The manner of turning our faces into the East, when we pray, is taken of the old Heathens, which as *Apuleius* remembreth, used to look Eastward, and salute the Sun: we take it in a custome to put us in remembrance that Christ is the Son of Righteousnesse, that discloseth all secrets. But that was not lawfull for the *Hebrews*, as may seem to us by the setting of the Tabernacle, and they must ever look toward the Temple as the story of *Daniel* declareth. *Moses* when he had received the ten Commandements, assembling the people together, shewed them the will of God, and that was the first Sermon or Preaching: and the Prophets had without doubt open collations: And afterward *John Baptist* in the Wildernesse of *Jury* Preached, and so did Christ himself, and gave Authority to the Apostles and Disciples by special Commandement to do the same.

The

The blessed Sacrament of the Altar was instituted by our Saviour Jesus Christ, a little before his Passion in Jerusalem at his Supper, when he had ended the Paschal lamb, in this wise: He took bread, and after he had given thanks, he brake it, and gave it to his Disciples, saying, *Take and eat, This is my body that shall be given for you; So taking the Cup, he gave thanks like wise, and delivered it to them, Saying, Drink ye all of this Cup, for this is my blood of the New Testament, which is shed for the remission of sins.* Thus under the form of bread and Wine, he gave to them particularly his body and blood sanctified in and by the Word. And gave commandment that like Sacrifice should be made in remembrance of him.

Alexander the Bishop of Rome did ordain that this oblation should be made of sweet bread, where before it was Leavened bread. And he commanded that water should be mixt with Wine in the Cup.

The institution of the Sacrament.

Alexander decreed that the Sacrament should be consecrated of sweet bread.

P

CHAP.

CHAP. VIII.

Who Sacrificed first after Christs Tradition, and increased the parts of the Masse.

*The old Rite
of consecra-
ting.*

Everything at the first in the Ministry of the Lords Supper, was plain sincere, and without any mixture of Ceremonies, containing more vertue then Solemnity. For it is manifest that *Peter*, which either first of all, or else with the rest of the Apostles, did consecrate oftentimes after the Rite that he had received of Christ, and by and by, after the Consecration joyned to the Lords Prayer or *Pater Noster*: And I suppose it was not much differing from the Masse that is used in the Church on Good Friday. *Cælestinus* ordained the prayers that the Priest saith when he reveleth himself to Masse, or at putting on his cloaths that beginneth *Judicamus*, &c. Albeit it seemeth by the words of *Chrysostome* in the 11th Homily on *Matthew* that it was taken of the Churches of *Greece* and *Asia*, which used to sing Psalms while the people assembled together. *Damasus* instituted the confession

session at the beginning of Masse, and
 some refer it to *Pontianus*. *Kyrie eleeson*
 was frequented in Greece first, and *Gre-*
gorius caused it to be said nine times in
 the Latine Church. *Gloria in excelsis*
 is ascribed of some to *Telesphorus*, of
 some to *Hilarius*, of some to *Symma-*
chus; and the Councel of *Toletane* think-
 eth that the Doctors of the Church made
 it. Collect *Gelasius* and *Gregory* gather'd.
 And the Grail was appointed by them
 also. *Allcluya* was translated from *Jeru-*
salem to the Latine Church in the time
 of *Damasus*. The Tract, *Durandus* saith
 was devised by *Telesphorus*, and Sequen-
 ces were invened first by one *Nothgerus*
 an Abbot. The Epistles and Gospel were
 (as *Hierome* writeth) used in the East
 Churches of very ancient time, where-
 fore I suppose we had the manner to read
 the Epistle and Gospell of those Churches;
 Yet some say *Telesphorus* ordained
 them, and some suppose that *Jerome* at
 the request of *Damasus* did devise
 them, as we read them now at this day.
Anastafius commanded that we should
 stand at the Gospel in token that men
 should be in a readines to defend the
 doctrine of the Gospel. The first part of
 the Creed *Marcus* ordained to be read,

S. Hieromé
did devise
the Epistles
and Gospels

after it was made by the Council of *Nice*; and the second part, *Et Spiritum sanctum*, that the Council of *Constantinople* composed *Damasus* caused to be read in the Church. *Entichianus* instituted the Offertory to be sung whilst the people offered such things as went to the relief and comfort of the poor: The Offertory remaineth, but the poor are forgotten, as though they had no part in Christ, and were vile abjects of the World.

*Washing of
the hands.*

Gelasius made the Prefaces, howbeit in the beginning they used but one Preface. And *Secius* added the *Sanctus* out of the Prophet *Esay*. Washing of hands began either of the old Testament, where they did nothing with unwashed hands, or else of the Gentiles, which before their Sacrifices used to wash their hands, as *Hesiodus* witnesseth.

Burning of Incense, that was occupied in the old Testament by *Aaron* and of the *Panims* in their superstitious Rites, *Leo* the third ordained to be had in the Latine Church. The Privy of the Masse called the Canon was made by divers persons, as *Gelasius* made *Te igitur*. *Sotius* added *Communicantes*, and *Alexander* the first, that was long before them, made *Qui pridie*, and that was the beginning

ginning of the Canon before that time. For *Alexander* was 340 years and more before *Gelasius*. *Hanc igitur*, *Leo* joyned; and *Gregory* annexed three petitions in the same, *Dies que nostros*, and so forth. *Innocencius* the first instituted, that Priests in the upper part of the Church, called the Chancel or Quire, should kisse one another, and that *Pax* should be born to the people. Blessing with hands and Chalice, came out of the *Hebrews* Ceremonies: For *Aaron* after he had sacrificed, blessed the people. And Christ at his Ascension blessed his Disciples. *Sergius* ordained the *Agnus dei*, seven hundred years after Christ, to be sung of the Clergy at the time of the Communion. The often turning of the Priest to the Altar, when he saith *Dominus Vobiscum* or *Orates fratres*, came of the *Hebrews* rites; where, in sacrifice time, the Priest turneth him to cast the bloud of the Sacrifice on the people, and the Heathens used the same fashion in their superstitions, and therefore doubtlesse we had those Ceremonies of them.

*Blessing
with Chalices.*

CHAP. IX.

*Why we say, Ite missa est, whereof the
word Masse and ceremony came;
The first manner of taking
the Sacrament.*

WHen Masse is ended, the Deacon turning to the people, saith, *Ite, missa est*; which words are borrowed of the rites of the Pagans; and signifieth, that then the company may be dismissed. It was used in the sacrifices of *Isis*. that when the observances were duly and fully performed and accomplished, then a Minister of the Religion should give warning or a watch-word, what time they might lawfully depart: And of this sprung our custome of Singing, *Ite, missa est*, for a certain signification, that the full service was finished.

Masse, is an Hebrew word, (as *Racine* saith) and signifieth an oblation or sacrifice, with all circumstances concerning the same.

Ceremonies.

Cc

The *Romans* called all such service, as appertained to their gods, in one general name, *Ceremonies*, because a cer-

tain

cain people named *Cerites*, received the reliques and other observances of the Romans Religions devoutly, and preserved them; for when the *Frenchmen* by the valiantness of their Captain, *Brennus* (that was a *Brittain* of this Land) had won the City, for that benefit all the rites of their gods universally were named Ceremonies.

Alexander inhibited Priests, that they should not sacrifice but once in a day; and *Telsphorns* permitted them to say three Masses on Christmas day: First, at mid-night, what time Christ was born: the second, in the morning, when shepherds visited him: The third, at further of the day, where afore-time it was not lawfull to celebrate before the third hour of the day.

Felix the first decreed, That no Mass might be said but in places consecrated, saving in the time of necessity, and that none but Priests admitted should intermeddle with the mysteries of consecration, because that authority was onely given to the Apostles at the beginning, by whom Priests be meant and understood.

Mass must be said in places consecrated.

Corner-
Masses be
forbidden.

Daily Com-
munion.

Uncharita-
ble persons
were inter-
dicted from
service.

Anacletus ordained, That no Masse should be done, but in the presence of two at the least, lest the Priest should say in vain to the walls, *Dominus Vobiscum*, when none were present; and therefore they do evil, that consecrate in corners alone. Albeit, *Gratianus* referreth that to *Soterus*, which perchance did renew that constitution.

The Sacrament was used of our predecessors in the Primitive Church every day, as *Luke* witnesseth in the *Acts of the Apostles*; and *Anacletus* caused it to be renewed by a Decree, upon pain of Excommunication. And *Victor* denounced, That those should be interdicted from all services, that (when they should receive the Sacrament) would not be reconciled to their Neighbours of all grudges, hatreds, and displeasures.

Zepherinus, an hundred years after *Anacletus*, commanded, That all that professed Christ, or bare the name of Christians, being of the age of 12 or 14 years, should at the least once in the year, at Easter, receive the blessed Sacrament. *Fabianus* decreed, that they should receive it three times in the year.

Innocentius

Innocentius the third decreed, That *Keeping the*
the Sacrament should be kept in the *Sacrament*
Churches, to the intent to be in a rea- *ment in*
diness at all times, lest they that were *Churches.*
sick, should want the spiritual comfort
in that troublesome time of death; and
Honorius the third confirmed the
same.

The End of the Fifth Book.

Poli-



Polidore Virgil.

The Sixth BOOK.

CHAP. I.

Auricular Confession.

We be reconciled by Christ.



Albeit Man, redeemed with the precious blood of Jesus Christ is fully reconciled to GOD, and all the heaviness of his displeasure be appeased: yet the poysoned nature of man is such, the occasions of sin be so many and so great, that in this slippery way of worldly life, we must needs (our infirmity enforcing us thereto) fall into the snares of

of the Devil and sin. But God, as he is all mercy, willing the death of no sinner, but that he convert and live, hath left us the comfortable salve of repentance, as a present remedy against all such incursions of our enemy, of fragility of body, whereby we may with a good hope call to our Heavenly Father for the forgiveness of our offences and trespasses. For (as the Prophet Ezekiel recordeth) What hour soever the sinner doth lament, and is repentant for his sins, God (for his Son Jesus sake) will no longer bear them in remembrance. Therefore whosoever with concupiscence vanquished, or by lust informed, by error deceived, or by force constrained, doth fall to any kind of injustice, let him not despair in his own conscience, or mistrust the bottomlesse mercy of God; but with good courage repair to this medicine, repentance and contrition of heart; Consequently it should be the Penitent's office and duty, after such heaviness taken, as it were by a vomit, to spue out of his conscience all such unwholsome things as might remain still, engender desperation, or imbezell his hope in the promises of God. For this cause, Confession, named Auricular,

*Repentance,
a remedy of
sin.*

*Desperation
is forbidden.*

Innocentius
did ordain
Confession to
the Priest.

ricular, that is made to the Priest, was at the beginning instituted; that men might therein open their hearts to their Curates, and receive at their hands the oyl of the Gospel of Christ, to supple their raw and young sores. It was the institution of *Innocentius* the third, that so many as were by age subject, or in danger to commit sin, should at the least once in the year be confessed to their Curates, to whom it concerneth to know the behaviour of his Parishioners, for as much as he must render a straight account of his cure. And therefore it is evill in mine opinion, to have these common Penitentiaries, which be the occasion, that Curates give not their counsel where need is, and men thereby be more bold to sin, seeing they shall not be rebuked by such common Confessors, but for their money have ready absolution, with small exhortation, to amend their sinfulness. This Confession is proved in the Text of *S. James* where he saith, *Confesse your sins one to another, and one pray for another.* And also in the 20 Chapter of *John*, where Christ saith, *Receive the Holy Ghost: Whose sins soever you remit, they are forgiven them; and whose sins soever you retain, they are retained.*

CHAP.

CHAP. II.

*Mattins, singing of Psalms by course;
Legends of Saints.*

MAttins with Prime and Hours, were appointed first by *Hierome*, for one *Ensebius* of *Cremona*, and divers others, that lived with him, to sing in the Churches. And the Fathers and old Governours of Congregations, received them following the Verse of *David* in the 119 Psalm. *Seven times in the day have I given and sung praise to thee.* *Egyptian* writeth that the prime and other hours took their original of *Daniel*. Which after the custome of his Countrey, thrice in the day, Morning, Noon, and Evening, on his knees used to pray. It was also the Rite of the Heathen, to have morning Prayers, for *Apuleius* *Apuleius* saith, that they sung salutations of the *de a simo an* new light, and shewed that it was prime *reo libro. 11.* of the day: where he meaneth by salutation, the morning songs that we call Mattins, and there declareth how the hours of the day were sorted, and divided for Sacrifices and Prayers. *Pelagi-* the second was the first that commanded

*Pelagius
charged
Priests to
say Mattins
daily.*

ded Priests to say them dayly, that like as the just man falleth seven times the day, so by instant and continuall prayer, he might as often rise and amend.

Urbanus the second, ordained the Lady Mattins to be said daily, and confirmed them in the Conncel, which he had at *Mounte Clare* in *France*.

The division of *Dauids* Psalter into seven parts called Nocturns, according to the seven dayes in the week, was the Work of *Hierome*, at the request of *Damasus* Bishop of *Rome*, which also gave Commandement that it should be read also in the Churches, and added *Gloria Patri* to the end of every Psalm.

*Singing of
Psalms by
course.*

Damasus also instituted that the Psalm should be sung and said by course. Though some say *Ignatius* did devise that before his time, which thing was learned of *David* or *Asaph*: for in the old Synagogue, they used to sing the Psalms after that sort, but our singing far from their manner. For our singers cry out so loud, that we hear nothing but a noise, and those that be present, cannot be edified with the word. It were great furtherance to Religion, If those singers

Our com-
mon fingers
rebuked.

were either banished out of the Tem-
ple, or else their singing were more mo-
derated, that the words might be un-
derstood, to the edifying of the Laity,
which is sore blinded with singing and
sound of Instruments, that be not fit to
edify, but to delight the Ears. This
modest singing was used by the holy *A-*
thanasius Bishop of *Alexandria*, through
all his Province and Diocesis, as *Austin*
witnesseth. *Damasus* commanded that
the common Creed should be said every
hour. *Vitalianus* invented the decent
tunes, wherein the Hymns be sung and
joynd the Organs to them. Legends
of Saints, were made the year of our
Lord 800 by *Paulus Diaconus* and *Isi-*
ardus a Monk, at the desire of *Charls* the
Great. And for as much as the Persecu-
tions were so great, that in the time of
Dioclesian the Emperour, there died
17000 Christians, within 30 dayes space,
they could not particularly write all
their lives, but made certain general Le-
gends of Martyrs, Confessours, Virgins,
which we now call the Common; and
the Fathers commanded those to be read
in the Church on such Saints dayes. Af-
terward many thinking that they should
be heard; rather for their much babling
sake,

*Uses in the
service.*

sake, devised sundry manners of praying, and divers uses: as *Bennet's* Monks had one use; *Bernard's* another, and *Dominicks* brethren had one order by themselves, and every Provincial Bishop, made a severall Use in his Diocess, and all were confirmed by the Bishops of Rome.

CHAP. III.

*The beginning of Fasting, Alms, Advent,
Lent, Embring dayes.*

Fasting and Alms-deeds be (as *St. Augustine* saith) the two wings of prayer, wherewith it is made stronger, and lighter to fly into the presence of God, and be more acceptable in his sight. Fasting hath been used from the beginning of the World, when the Fruit of the Tree of knowing good and evil, was forbidden to our first Parents in Paradise, because by such abstinence they might obtain and enjoy everlasting felicity.

Alms, in like manner, sprung of the infirmity and neediness of the nature of men: for as they felt hunger, cold, nakedness;

ness, and such other calamities, as be in our mortal life, they were constrained to desire ayd and succour of other men, as of alms. Albeit *Moses* was the first that ever prescribed any law of giving alms, as appeareth in the book of *Deuteronomy*. Charitable alms must be to freely given, that we exempt none from the use and part-taking of it; and, as the Scripture saith, without respect of persons.

As for Fasting, of that original proceeded further, for the use of *Flesh* and *Wine*, from *Adam*, till the time of *Noah* was unknown. And *Moses* forbare meat fourty dayes; and *Elias* did likewise: Our Saviour Christ fasted the same space. And God pardoned the *Ninivites* of their crimes, because they fasted with repentance.

*Flesh was
not eaten be-
fore Noah.*

*Example of
Fasting.*

The Jews also in their law, so oft as they either asked any benefit of God, or would pacifie his wrath, or render thanks for his benefits, or kept any solemn Feasts, used commonly to fast. And certainly he keepeth not the true fast, which forbearth flesh, or foregoeth his Supper, but he that diminisheth his affections, abateth his anger, asswageth his Pride, moderateth his desires, mortifieth

tifieth his lusts, suffereth patiently all adversities; that man is the true faster. Albeit the other is a coadjutor to that thing, and helpeth much that purpose.

Therefore, to the intent we might reclaim such corruptions, of our old *Adam*.

The Apostles did ordain the Fast of Lent, as *Hierome* in an Epistle to *Marcella* doth plainly declare.

Telesphorus
did appoint
it before
Easter.

Wherefore they that refer it to *Telesphorus*, be deceived, for he did not institute it first, but appointed that it should be kept before Easter. And added another Week to it, which we call *Quinquagesima*.

This week he commanded Priests to fast more then the Laity, because that they, which ought to be Holier then the rest, should in this ordinary Fast, shew more abstinence then other.

The Apostles also instituted that there should be a solemn Fast for three Weeks before the Nativity of our Lord, named *Christmas*; which constitution was a while kept universally, but afterwards it was resigned to the Monks and Religious persons.

Calistus

Calistus, or as some think, *Urbanus*, did begin the Embring dayes quarterly, for the preservation and amplification of fruits, ordained for the sustenance of men and beasts. Albeit, I rather take it to be an imitation of the old *Roman* feasts, which thrice in the year had sacrifices for the prosperous successe of their Corn. One *Vinalia*, for their Wines. The other *Robigalia*, for all their grain, lest it should be mildewed. The third *Floralia*, for all their fruits.

These vain superstitions the old *Bishops* of *Rome* turned to a Godly use, *Superstition* turned into and transported their Feasting into *Religion*. Fasting, that they might the rather, at the contemplation of our Prayers and Fasting, God might prosper the increase of all fruits to the sustentation of his Creatures.

CHAP. IV.

⚔ *Watches were turned into Fasts; Fasting on Fridayes and Wednesdayes; naming the dayes of the Week in sundry wise.*

IT was the manner, from the beginning of our Christian Faith, that forasmuch as our Saviour was born in the night, Priests did rise in the night season, and sung the hours Canonically, otherwise named the Mattins: and the Lay people was accustomed on those Saints Eves, that were any solemn Feasts, to watch at the Tombs of Martyrs, Praying, and singing holy Psalms. Which thing the Testimony of *Pliny* doth approve, where he writeth in an Epistle to *Trajan*, how much number of people was slain, in whom he could never espy any fault, saving that before day, at certain times and Feasts, they arose and sung the commendation of Christ whom they called God. But as time is the corrupter of all worldly things, So devotion began to abate, and instead of Hymns, they sung dissolute ballads, and prayer was turned into

Wotton

wanton dalliance. The youth went about light amorous company, the eldest persons practised baudry, women were not ashamed to give themselves to be corrupted, in all kind of whoredome. Upon this occasion the old fathers fearing lest it should grow to a further inconvenience, turned the Vigils into Fasting days.

Notwithstanding, the Priests used their ordinary times of Service, as they were wont to do, and such Feasts were called by the name of Vigills, and observed with no lesse reverence then the Fast of Lent. This remedy was provided after St. *Hieromes* time, which dyed the year of our Lord 422, when *Bonifacius* the second was Bishop of the See of *Rome*.

The like custome was also observed among the *Egyptians*, which on the *Rite in Watches* of their high feasts fasted, and after they had slept, they offered a Cow. *Night Sacrifices are abolished.* all such night Sacrifices, and observances for like causes, were by a perpetuall Law in *Greece* abrogated, by *Diagundas*. *Diagundas*, a *Thebane*. The Fast of Wednesday and Friday, was commanded by the Fathers because on the one day Christ was Crucified, and on the Wednesday, *Judas*

Dayes were
turned into
Feries.

Easter is
appointed on
the Sunday.

purposed in his mind to bewray him, as *Apollonius* the Eloquent Oratour supposed. *Silvester* the first, Bishop of Rome, abhorring the memorial of the vain Gentile gods, decreed that the dayes of the Week which had before the names and Titles of the Sun, Moon, Mars, Mercury, Jupiter, Venus, and Saturn, should be called the first, second, third, fourth, fifth, sixth, and Seventh Ferie: as the Jews counted their dayes from the Sabbath day. He did also call the first Ferie, *Dominicus Dies*, that we name Sunday, and called Saturday *Sabbatum* of the old holy day, and rest of the *Hebrews*: all these things were done at the Suit of *Constantine* then Emperour. Albeit, the *Apostles* before that time, had consecrated the Sunday to the Lord, because that day he rose from death, and the Jews Sabbath was turned into it, as may appear by the decree of *Pius*, that ordained the Easter to be kept on the Sunday: and therefore I think *Silvester* did but onely renew the same A& of the Sunday. It was the invention of the *Egyptians*, that the dayes were first named after the 7 Planets, as *Diodorus* recordeth. Saint *Gregory* was the Author, that neither flesh, nor any thing
that

that hath affinity with it; as Cheese, *white meats* Milk, Butter, Eggs, should be eaten on *is forbidden* such dayes as were fasted. We have also a manner and usage of hallowing the Table and meat, before we be set, that began of the imitation of Christ, which used the same fashion over the five loaves in the Wildernesse, and at *Emaus* also, he did likewise consecrate the Table, in the presence of his Disciples: so was the form of saying Grace after Supper, taken likewise of the custome that Christ commonly kept at his Suppers.

The manner to read a part of the Bible at dinner time, hath been of long continuance, and did proceed of the Godly doctrine, that Christ instructed his Disciples in, at all times, but namely at his last Supper, wherein he treated of the perfection of all the Mysteries of our Religion. And thus our fathers, to keep in memory such an wholesome institution, did bring in this manner of reading the Scripture at meat or meal-time.

CHAP. V.

*The original of holy-dayes, Paschal
Candles, Birth-dayes.*

*Sabbath-
dayes of the
Jews.
Holy-dayes.*

*Works due
for the holy-
dayes.*

LIke as the Jews had in their Law, (which was but onely a shadow of things to come) holy-dayes appointed for the execution of the mysteries of their Religion, whom they in one general term, named Sabbath-dayes, of the rest and vacation that they had from bodily labours: semblably our fathers have ordained Festival dayes, in the New Testament, wherein Christian men (all prophane businesses, and evil matters laid apart) might whol'y apply themselves to godly and spiritual meditations. As the perusing and reading of Scriptures, hearing of devout Sermons, rendering honour to God by sacrificing, praying, and well doing, be works fit and convenient for the holy-day. and also reverencing the memorial of Saints on such dayes as be assigned to that purpose, is on the holy day laudable. For Oblation is onely due to God; as *Paul* and *Barnabas* did openly testifie at *Listra*. For when he had commanded, by
the

the power of the Word of God, that the man, which was lame from his Mothers womb, should arise and walk; the people for wonder and marvail of the Miracle, would have done sacrifice to them; but they renting their cloathes, departed out of the press, and with sharp words rebuked their enterprise, as a thing unmeet to be done to any mortal man, or worldly creature.

First of all, the Feast of Easter was instituted by the Apostles, and prescribed by *Pius* the First, to be solemnized on the Sunday. Afterward *Victor* that was Bishop of Rome, (about the 196th year of our Lord) decreed, That it should be kept, and celebrated on the Sunday, from the fourteenth day of the first moneth, that was March; untill the 22 March: of the same, lest our order and account, should agree with the Jews, which kept it somewhat sooner then that appointment speaketh of: albeit many forraign Bishops at the first, refused that Constitution, because they thought it not amiss to keep that Feast after the president of Saint *John* the Apostle, who renewed the Rite of the Jews, in the Feast of Easter.

Easter is instituted by the Apostles.

Easter is to be kept in

S. John kept the Jews Easter.

The

The custome of hallowing Paschall Candles on Easter Eve, was commanded by *Zozinus*, to be frequented in every Church.

The manner of keeping holy the birth-day of every man, was much used in Rome; albeit the *Persians* had that usage before them. For there it is the fashion, that every man after his ability, should with observance of dainty feasts, worship the day of their birth; and of them the Romans received that superstition.

CHAP. VI.

*Of the Institution of Holy-dayes,
and Canonizing.*

Easter.

AS you have heard that Saint *John* the Apostle did celebrate the Feast of Easter, even so the other Apostles (as it is said) were authours not onely of the same Easter-Feast; but also ordained, That those dayes wherein our Saviour had done any myltery, concerning our salvation or information, should be kept holy: and to the intent they might be

more revered of their posterity,
 they themselves kept them, during their
 lives, very devoutly : as the Sundayes,
 Advent, the Nativity, Circumcision, and *Feasts insti-*
 Epiphany of our Lord, the Purification *tused by the*
 of our Lady called Candlemas, Lent, *Apostles,*
 Palm-Sunday, Maunday-Thursdai, when
 Christ, after Supper, washed his Disci-
 ples Feet ; Good-Friday, Easter, the
 Ascension, and Whitsunday, the Feast
 of Pentecost was before used of the He-
 brews : For fifty dayes after that the
 Lamb was sacrificed in Egypt, the Law
 written by the hands of God, was given
 by *Moses* in the Mount *Oreb*, in the
 wilderness of *Sinai*. And 50 dayes after
 the death of Christ, who like a Lamb
 was offered of the Jews for our Paschal,
 the Apostles received the law of the Spi-
 rit. The Feast of transfiguration came
 also of the Jews : for like as *Moses* his
 face was transposed into a perfect bright-
 ness, after he had communed with God
 in the Mount ; so now after the shadow
 and vail were taken away by Christ his
 coming, it pleased God to shew to his
 disciples his transfiguration, as a decla-
 ration of the shadow past, and a figure or
 signification of the Immortality to
 come. In consideration whereof, the
 holy

holy fathers perceiving the use of such holy-dayes, confirmed and ratified them by a Decree made in the Council held at *Lions* in *France*; and furthermore commanded, that such dayes, as either the holy Saints departed this life, or else wrought any miracle, or did any notable deed to the encrease of our Religion, should be kept holy, because Christians might have more opportunity to hear the Word of God, and more devoutly serve him in an uniform order.

Feasts instituted at the Council of Lions.

Then were instituted the Feasts of *Saint Stephen*, *Innocents*, *Sylvester*, *John Baptist*, the Apostles dayes. Conversion of *Paul*, our Lady-dayes. *Laurence*, *Michael*, *Martine*, and generally of All Saints, which was the constitution of *Bonifacius* the fourth. For he caused that the Temple which *Marcus Agrippa* did edifie in honour of all the Romans Idols, as the name *Pantheon* doth pretend, was by the license of *Phocas*, then Emperour, turned into the Church of *All-hallows*, and consecrated the 13th day of *May*; and *Gregory* the fourth afterward willed it to be kept the first day of *November*.

The Feasts of the *Invention* and *Exaltation* of the *Cross*, and *Corpus Christi* day,

day, were dedicated by *Urban* the fourth, and pronounced for holy-dayes. *Syl-*
vester at the suit and instance of the Em-
 perour *Constantine*, assigned the day of
ad vincula Sancti Petri, called com-
 monly *Lammas*, in memorial of *Peter's*
 pains, persecution, and punishment that
 he suffered for Religion. *Felix* the
 first, to magnifie the glorious commen-
 dation of Martyrs, made a Statute, that
 a yearly oblation should be had in me-
 morial of them : and *Gregory* would,
 that Masse should be said over their bo-
 dies; which thing, *Vigilantius* thought
 worthy to be rejected and refused; al-
 beit the report goeth, that *Anacletus*
 was, of this constitution, the first Au-
 thor. The same *Felix* instituted first,
 That the day whereon any Temple was
 dedicated, should be hallowed of that
 Village or Town; and made also a law,
 That such Churches as men doubted of,
 whether they were consecrated or no,
 should be hallowed again. And *Felix*
 the fourth did ordain, That Bishops
 onely should dedicate them, and that
 the same dedicated day should be kept
 holy yearly afterward.

*Reconci-
 liation of
 Churches.*

The fashion to deify men that had
 done any benefits to the Common-
 wealth,

wealth, is one of the most ancient usages, that I read of. For antiquity even from the beginning was accustomed to make gods of their Kings; which either by abundance of benefits, or notable qualities, and prowess, had won the hearts of their Commons. And specially the Romans did that with great pomp and many observances, as I did declare before in the third book out of *Herodian*. Of them our Bishops learned, as by a pattern, their rite of canonizing Saints; and the yearly sacrifices, that *Gregory* and *Felix* appointed, concerned nothing else but to declare, that those Martyrs were Saints, and of the household of God. Last of all, *Alexander* the third ordained, That no such divine solemnity should be given to any man openly, without he were canonized, and admitted to be a Saint by the Bishop of *Rome* his Bull, because no man should choose himself any private Saint, or commit any peculiar Idolatry.

*The Pope
must hallow
Saints.*

CHAP. VII.

*Institution of years, dayes, or Obites, and
the manner of mourning.*

Funeral exequies that be done over dead bodies, were the institution of *Pilagius*, *Albeit*, *Isidorus* ascribeth the original of it to the Apostles, and he himself did augment the Rites, that we use in this time. *Ambrose* supposeth that it proceeded of the custome of the *Hebrews*, which lamented *Jacob* fourty dayes, and *Moses* the space of thirty dayes, for that time is sufficient for the wise to weep in. It was also the usage of antient *Romanes* to mourn. For *Numa Pompilius* assigned Oblations to the infernal gods for the dead, and did inhibite that a child under the age of three years should be bewailed, and that the elder sort should be mourned no more Moneths then he had lived years. But commonly the longest time of a Widows mourning was but ten Months, and if any were married within the space again, it was counted a great reproach: wherefore *Numa* ordained that such as had mourned up before the day limited

*Ten Months
was the com-
mon time of
Wedding.*

*Expiation of
hasty Mar-
riages.*

ted, should offer a Cow that was great with Calf for an expiation. Nevertheless if that rite were used now a dayes, and namely in *England*, we should have small store of Veals, there be so many that marry within the time prescribed. *Plutarch* writeth that the Women in their mourning layed a part all Purple, Gold, and sumptuous apparel, and were cloathed both they and their Kinsfolk in white apparel, like as then the dead body was wrapped in white cloths.

*French
Queens in
their Wid-
ow-hood
wear white
cloathing.*

The white colour was thought fittest for the dead, because it is clear, pure and sincere, and least defiled, and when the time of their weeping was expired, they put on their other vestures. Of this Ceremony, (as I take it,) the *French* Queen took occasion, after the death of their Husbands the Kings to wear onely white cloathing, and if there be any such Widdow, she is commonly called the white Queen. The Jews ended their mourning after thirty dayes, and *Englishmen* keep the same Rite. Their mourning garments for the most part be altogether of black colour, and they use to wear them a whole year continually unless it be because of a generall Triumph or rejoycing, or new Magistrate choosing

Lib. 6. Polidore Virgil.

*Mourning
is Superstition
and Hypocrisy.*

choosing, or else when they be towards
Marriage. But the custome of mourn-
ing is no other thing then meer supersti-
tion, specially if women or men have a
louring look, and a laughing heart. For
all such lamentation helpeth nothing
the dead Corps or Soul of the deceased,
and disquieteth sore the living.

The manner of washing dead bodies
and specially of Noble men, and anoin-
ting them, was received of our Ancestry
which used to wash the bodies of the
dead, and it was the office of them that
were nearest of his Kinred, to do it.

Soul-Masse day, that is the second day
of November, was begun by *Odilo* that
was Provost or Provinciaall of the Monks
of *Clunienses* order, upon the occasion
that he heard about *Aetna* the burning
Mountain of *Sicily* oftentimes great
weeping, lamentation, and crying: which
he supposed to be the yelling of evill
spirits, that bewailed because the Souls
of dead men were taken from them by
the petitions, and sacrifices of well dis-
posed Christians, therefore he perswa-
ded his covent in the time of *John* Bi-
shop of *Rome*, to make a general obite
of all Souls the day next after the Feast
of all Saints. About the year of our
R Lord

Lord 1002, our fathers received it as a
godly institution full of pitiful charity
and thus by proësse of this Monks sup-
position, sprung much vain superstition.

CHAP. VIII.

*Of the seventh day, thirtieth day, old
manner of burial, hallowing Chalice,
Priests, Garments, with other
things.*

*Marriage
vows renew-
ed.*

HOratius the Poet, and Servius,
write, that the Romans used cu-
stomably the ninth day after the burial,
to renew the sacrifices and solemn rites
of the funeral, which they named in
Latine, *Novem-diales*: of this, we in our
Religion have gathered the fashion of
keeping the seventh day with Exsequies,
and other ordinary oblations. And in
England the custome is to keep the 30th
day or moneth-end with like Obites,
as were done on the burial dayes. Or
else it might seem, that this keeping of
the seventh day, was brought up after
the same sort among us; as in marriages
they used in old time to renew their
VOVS

was the 7th day. For like as that day was the solemn beginning of entreasing the issue of mankind; so the same day of burial is or should be the compleat finishing and end of every thing. The *Massilians* in *France* passed and spent the dayes of their burials, with private oblations, and feasting of their kins-folk, without any manner of lamentation or sorrow, which thing the English-men at this day use commonly to do. In burials the old rite was, that the dead corpse was born before, and the people followed after, as one should say, We shall dye, and follow after him, as their last words to the Coarse did pretend. For they used to say, when it was buried, on this wise, *Farewell, we come after thee*: and of the following of the multitude, they were called *Exsequies*. Albeit they used at Kings, and Noblemens Funerals, to go before with Tapers; which custome we keep still.

Buriall is an end of all things.

Chalices, wherein the blood of Christ is consecrated, were at the first of wood, and that was the institution of the Apostles, which would prevent all occasion of avarice in Priests: but *Zepherinus* afterward commanded, that they should

Chalices of Wood.

*Chalices of
Glasse.*

consecrate in a vessel of glass. Norwith-
standing in process, that custome was
broken. And *Gratianns* decreed, that
they should say Masse, and consecrate
with Chalices of silver or gold; or else
if these might not be gotten, in Chalices
of Tinne; albeit some refer this to *Ur-
ban* the First. *Sextus* the First com-
manded, that corporaces should be of
Linnen cloath onely, and that of the
finest, and purest: and he forbade, that
any Lay-man should handle the hal-
lowed vessels, and namely women were
inhibited. The hallowing of Priests
vestures, and altar cloaths, with other
ornaments of the Church, and the di-
versity of vestures of sundry orders was
taken out of the Hebrews Priesthood, and
used in our Church first by *Stephen* Bi-
shop of Rome, first of that name. For
at the beginning, Priests in their Massing
used rather inward vertues of soul, then
outward apparel of the body, which is
rather a glorious shew, then any godly
edifying. *Sabinianus* decreed first, that
the people should be assembled toge-
ther to hear service at certain hours of
the day, by ringing of bells: And *John*
the 22 ordained, That bells should be
rolled

rolled every day three times in the evening, and that then every man should say three times the *Ave-Maria*.

The use of Bells came first of the Hebrews, where the high Priest or Bishop had in the skirts of his uppermost vestures little bells to ring, when he was in the holy place within the vail. And even the Vail, Hangings, Candlesticks, with other Vessels that we use in the Church, came also of their Ceremonies. The banners that be hanged abroad in Easter time, are used to declare the triumph of Christ over death, the devill, and hell, and were taken of the Heathen, which in their Victories did bear banners to declare and signifie the conquest of their enemies.

Ringin to Service.

Telling the Ave-Bell.

CHAP. IX.

Of Komes, going bare-foot, Litanies, praying for them that sneeze, crossing the mouth when men yawn.

WHen we be brought into any extreame calamity, or dangerous adventure, that can by no mans power or provision be relieved, the ur-

*Vows came
of the He-
brews.*

gent necessity constraining us, we fall to prayers, and vows-making, as when we promise to set up Candles, Images of wax, or silver, with other like, supposing thereby to obtain remedy of our grief. This custome was borrowed of the Hebrews, which used to make such vowes to God, and divers other Countries of the Gentiles used that rite to their false gods. In like manner, going bare-foot was taken up of the Jews fashion: which in their sickness and other misfortunes were wont to pray continually 30 dayes, forbear wine, shave their hair, and after go bare-foot to the Temple, and make oblation. This manner of Vow was so earnestly used in the time of the Emperour Nero (when Florus was President of Jewry) that Bernice, sister to King Agrippa, went her self bare-foot to the Temple of Hierusalem, to obtain some gentlenesse for her Countreymen at Florus his hands; but all in vain, for his avarice was so unsatiable, that no lowliness could pacifie it. Even so we in any of our afflictions, sickness, or other heaviness make vowes to God and his Saints, and perform them, going to the place bare-foot in like manner as the Jews did. Supplications were ordained in

in a great Earthquake by *Mamercus*,
Bishop of *Vienna*, in the time of *Leo*
the First. These be called of the Greek
word, *Letanies*; and are commonly
named *Processions*, because the people
proceed forth along in array, two and
two together, and go from place to
place praying loud. They be called the
less *Letanies*. And *Agapetus*, as it is
reported, first appointed them to be
sung every Sunday in or about the
Church; although it seems by *Tertul-*
lian's words, that they have been used
from the beginning of the Church; and
therefore it may be supposed, that *Ma-*
mercus did onely renew the custome.
Afterward *Gregory* ordained the great
Letanies, called *septiformis Letania*. the
same time that much people in *Rome*
perished through a great Plague of swell-
ling of the privy members, which came
of a corrupt ayr, that was poysoned with
Adders and Snakes, that were cast out of
Tyber at a marvellous high Tide.

There was another Plague, whereby
many as they sneezed dyed suddenly;
whereof it grew a custome, that they
that were present when any man sneezed,
should say, *God help you*.

A like deadly Plague was sometime

in yawning; wherefore men used to fence themselves with the sign of the Crois: both which customes we retain still at this day. In all other extern affairs that we go about, we use to sign ourselves with the token of the Crosse. And this hath been the usage from the beginning of the Church.

CHAP. X.

Of Images, Tythes; and who permitted the Clergy to have possessions.

AT the first there was no Imagery nor Pictures in the Churches, but all occasions of Idolatry were withdrawn according to the commandment of the old Law. Notwithstanding, it crept in among Christians by little and little, and men made Images of Christ on the Crosse, after the example of *Moses* which set up brazen Serpent, and *Abagarnus* Duke of *Edissenians*, a Nation beyond the River *Euphrates*, sent a Painter to draw the Image of our Saviour Jesus; but for as much as he could not behold the brightness of his face, Christ laid a napkin on his face, wherein

Abagarnus.

wherein he by his divine power printed the resemblance of his visage, and sent it by the Painter to the Duke. A little napkin was given by him (as it is said) to a woman, that had the bloody flux, whose name, new Writers say, was *Veronica*; and *Luke* the Evangelist had the Image of *Mary* the Virgin in a Table painted. And in the Sixth Council held at *Constantinople* by the commandment of *Constantine*, and *Justinian* the second his son, it was decreed, That Images should be received into the Churches, and worshipped with great reverence, as a thing whereby the Laity might be instructed, as instead of Scripture, and that Incense might be burned, and Tapers lighted before them. This was about the year of our Lord 630; or as some take it, about the 703 year of our Lord, when *Agatus* was Bishop of *Rome*. Afterward *Constantine*, Bishop there, confirmed that Decree, and caused Images in the Church of Saint *Peter*, and pronounced *Philip* the Emperour an Heretick, because he had shaven and scraped away the Imagery that was in *S. Sophie's* Temple. Not long after, they were ratified and established in the Council of *Nice*, where were assembled

Philip, Emperour, is proclaimed an Heretick.

bled by the procurement of *Eirene*, Mother of *Constantine* the 6th, 350 Bishops.

The great Prophet of God, *Moses*, and his Successour *Joshua*, divided the Land of *Canaan* among the Israelites, assigning no part thereof to the Tribe of *Levi*, because they were the Lord's portion, saving that he gave them habitations in every Tribe, and a little pasture for their Neat, Sheep, and other Cattle. Therefore, because they ministred in the Tabernacle of the Lord, and executed such ceremonies, as appertained to their Religion, he appointed for them the first-fruits and tenths to live on. And after this sort began the paying of Tythes, by the Institution of *Moses*.

And *Origen* on the book of *Numbers* affirmeth, that this commandement is to be observed of us after the latter, without any allegory or mystical interpretation. And it appeareth by Christ's words, that he alloweth the literal sense of the old Law, where he saith in the Gospel, *Wo be unto you Scribes and Pharisees, ye that tythe Mint and Rue, and all manner of herbs, and passe over judgment and the Law of God, these ought to have been done, and not to leave the other undone: where you may perceive how that*

Luke 11.
Christ alloweth Tythes.

that he commandeth one, so he would
not have the other omitted, that be fig-
nified there literally. *Eutychianus* (be-
cause in the Old Testament, the first
fruits were offered to the Lord) ordain-
ed, that Corn should be consecrated on
the Altar: as Oyl and Incense was
burned in the Hebrews Synagogue, and
the Decree remaineth still in effect in
some places. But the Priests vertue is
so old, and mens devotion waxeth so
cold, that instead of the first-fruits, now
adayes the people use to bring, on the
Sundayes, a few loaves of bread, in some
places two or three, as they be disposed,
and those the Priest consecrath and
parteth by pieces among the people; that
whereas in time past, they used to re-
ceive the Sacrament on those dayes, now
they eat this bread hallowed in memo-
rial of it. And this they do after the
pattern of Christ, which was ever wont
to hallow bread, before he either eat it,
or gave it to his Disciples.

Other Nations also used to offer their
first-fruits and Tythes, as the Romans
offered to *Hercules*, and *Bacchus* to
Jupiter; *Mars* gave to *Jupiter* the tenth
of his prey of *Lydia*. *Urbanus*, a man
of godly living, and singular learning,
about

*First-fruits
were offered
of divers
Countries.*

*Possessions
are permitted to the
Clergy.*

about the year of our Lord 1222 decreed
That it was lawful for Priests to receive
such Rents or Lands, as were given
them; albeit there was nothing private
to any man, but common to all. And
thus by little and little, the spirituall
possessions were enlarged, and Bishops
of *Rome* were greatly enriched. *Lucina*
an holy Maid of *Rome*, made *Marcellus*
Bishop there, her Heir and Executor, and
afterward *Constantine* did largely endow
the same Bishop.

The End of the Sixth Book.

Poli-



Polidore Virgil.

The Seventh BOOK.

CHAP. I.

The beginning of the solitary life of Religious Persons.

THe matter hath been long in controversy, who first began to inhabite VVildernesſes, for ſome (as Saint *Jerome* witneſſeth) that have ransacked the uttermoſt, ſay that *Heliſ* and *John Baptiſt*, were Authors of the life ſolitary: but as the one was more then a Prophet, ſo the other was above the ſtate and condition of Monks, Some aſſign the original of it
to

to *Anthony*, others refer it to one *Paul* a *Thebane* surnamed *Heremite*. But (so much as every man may speak his fancy in a thing doubtfull) I think the institution of this Monastical life to have proceeded of the *Essees*, a Religious brotherhood among the *Hebrews*, that lived after a greater perfection, then Monks did in their Superstitious and Fantastical Traditions, as appeareth by the Eighth book of *Eusebius*. *De preparatione Evangelica*.

*Paul the
Hermit.*

Of their proceedings *Anthony*, and *Paul the Thebane*, took example of ordering the Rules and Precepts of their Religious Schollers. Albeit, it is right to ascribe the original of it to *Anthony*, which although he were not the first, yet he did much incourage the indeavours of all other, to lead that life, and Authorised the Discipline of Monks in *Egypt*, and afterward *Basilus* in *Greece*, and *Hilarion* in *Syria*, did much augment and amplify that purpose. For this *Hilarion* a man of great vertue, by calling on the name of *Jesus*, healed at the City or *Gaza*, the sons of a Noble Woman: whereupon the brute of him was so noised, that many out of *Syria* and *Egypt*, repaired unto him, and he founded Abbeys

kept in *Palestine*, and instructed them
 with rules of living. As for *Anthony* he
 lived in the *Wildernesse* of *Thebais* in
Egypt, and builded there an *Abbey*,
 where he himself, with *Sarmatas*, *Ama-*
tas, and *Macarius* his Disciples, lived
 in so earnest contemplation and Prayer,
 that they lived onely with bread and
 water, his holinesse was such that *Hele-*
na, mother of *Constantine* did commend
 herself and her son, to his Prayers. He
 died in the *Wildernesse* when he was an
 hundred years old, the year of our Sal-
 vation 341, his Disciples *Amatas* and
Macarius increased much the Religi-
 on after his death, and *Sarmatus* was
 slain by the *Saracens*. The institution
 of this state of living came, I grant, of *Religion*
 a good zeal to godlinesse, but the De- *hath grown*
 vil, perverter of all good things, did so *to supersti-*
 impoyson the hearts of men, that they *tion.*
 had more trust in their works, then Faith
 in *Christs* blood, and then every man
 began new rules of works to be their
 own *Saviours*, which was abominable in
 the sight of *God*.

CHAP. II.

The division of Monastical life into several dry Sects and factions.

*Bennet build-
ed an Ab-
bey at Cassi-
num.*

IN the year 166, after the death of *Anthoni, Bennet an Italian*, born at *Nursi* in *Umbria*, when he had lived long in solitarinesse, resorted to a City of *Italy*, named *Sablaque*, a City of the *Latines*, forty miles from *Rome*. And because he was greatly delighted with a solitary life, and also the people pressed to see and hear his preachings, he departed thence to *Cassin*. And in the time of *John* the first, in the year of our Lord 524, he builded there an Abbey, and assembled the Monks, that were dispersed alone in divers places, into one convent, and ordered them with instructions of manners and rules of living, confirmed with three vows, that is, chastity, willfull poverty, and obedience; because they should all together mortify their own will and lusts.

*Three Vows
Basilins or-
dained.*

These three forenamed Vows, *Basilins*, Bishop of *Casaria* did first institute and publish, in the year of our Lord, 383. And also assign the year of probation

bation or Trial, that Religious persons had before they were professed.

The Order of *Cluniacenses*, were ordained by one *Odon* an Abbot at *Masticeuse*, a Village of *Burgundy*. And *William Duke of Aquitaine* gave them an House, the year of our Lord 916. in the time of *Sergius* the third. Not long after, the Religion of *Camaldinenses* was begun by *Romoaldus* of *Ravenna*, in the Mount *Apenninus*, the year of our Lord 850. They kept perpetual silence, every Wednesday, and Friday they Fast, they eat bread and water, they go bare-foot, and lye on the ground. In a part of the same Mountain called *Vallis Umbrosa*, or the shadowed Valley, in the year of Christs incarnation 1040. under *Gregory* the sixth, *John Gualbert* began a newleſſ of Monks, and named them of the place where the Abbey stood, the *Shadowed-Valley Order*.

The Monks of *Olivet* sprung up as a fruit of disorder, the same year that the variance was among the three Bishops, and were instituted by *Barnardus Ptolemaeus*, the year of Christ 1407. under *Gregory* the 12th. The Faction of *Grandimonienſers*, began by *Steven* of *Avern*, in *Aquitane* or *Guyen*, the year of our
S Lord

Lord 1076, under *Alexander* the second, and had their Title of the Mountain where their Abbey stood. A little after the same time, *Robert* Abbot of *Molisme*, in *Cisterium* a Forrest in *Burgundy*, did institute the order of *Cistercians*; albeit, some ascribe this to one *Ordingus* a Monk, that perswaded *Robert* to the same, about the year of our Lord 1098. under *Urbane* the second; Of this Religion was that great Clerk *St. Bernard*.

Almost an hundred years after this in the year of our Lord 1166. The order of *Humiliates* was devised by certain persons, exiled by *Fredericus Barbarussa*, which when they were restored to their Countrey, apparelled themselves in white, and lived by a kind of Vow, in Prayers, Penury, and working wool, and were admitted by *Innocentius* the third, and other his successours.

Celestines were founded by *Celestinus* the fifth of that name, Bishop of *Rome*, in the year of our Lord, 1198. In *England* *Saint Gilbert* at *Tirington*, and *Sempringham*, began an order called after him *Gilbertines*, in the time of *Engenius* the fourth, the year of Christs Incarnation 1148.

The *Justinians* were invented by *Lewis Barbus*, a Religious man of *Venice*, in the Abbey of *Saint Justine* at *Padua*, the year of our Salvation 1412, in the dayes of *John* the 24th. There were also Orders of Nuns deviled after the same Rules of Superstition, as the other be.

CHAP. III.

Of the Hieronymians, Canons, Charter-house-Monks, White-Fryers, Crouch-Friers, with others.

Hieronymians had their beginning of *Saint Hierome*; which leaving his Native Country, went into *Jewry*, and there not far from *Bethlehem*, builded him an house, where he lived very devoutely, the latter end of his life, in the time of *Innocentius* the seventh, the year of our Lord, 1405. After his example, other counterfeited a resemblance of perfection, naming themselves *Hieronymians*, wearing their clothes of white, and a cope plaited above over their Coat, girt with a lether girdle.

There were also certain *Hermices*

*Eusebius of
Cremonenecs*

called *Hieronymians*, of the Foundation of one *Charls Granel* of *Florence*, which made himself an Hermite of the same Religion, in the Mountains of *Fessulus*. Others there be, that say one *Redo*, Earl of Mount *Granel*, did institute them in *Fessulus*, in the time of *Gregory* the twelfth. Yet there be some that say, that the original of this brother-hood, was instituted of *Hierome* in a Desert, and that *Eusebius* of *Cremona*, with other devout and holy men, which kept conversation with him, did enlarge and augment the family of that profession.

As concerning the Channons Regular, there be two opinions: for some say that *Augustine* by and by, after he was created Bishop, brought his Channons in this rule and form of living, wherein they have been so long trained and nursed up: other some brag, and make their vaunt, that it was devised of the Apostles, and of this opinion was *Thomas Aquinas*. But *Augustine* was doubtlesse, either the inventor of the Sect, or renewer of it, and therefore may be justly taken for an Author of that Fashion, and so was he likewise of *Augustine-Hermites*.

The

The Channons cloathing was a white Coat, and a linnen rochet under a black cope, with a Scapular to cover their head and shoulders: The Hermites have a contrary vesture, a black coat with a scapular, and another coat of white, and a Lether Girdle. Of these there were divers other orders. As the order of St. Saviour of the *Scopettines*, which were ordained by *Steven* and *James*, two men of Scenes, in the time of *Urbane* the fifth, the year of Christ, 1370. And *Gregory* the 11th, by his consent, confirmed them in their Hypocrisy.

*The Order of
Cannons or
Hermites.*

The *Frisonaries* is another Order, which began among the *Hetrurians*, in the County of *Lucas*, that be otherwise called *Lateranenses*, by the device of *James Brixian*, in the time of *John* the 24th, the year of Christ 1412, and they were amplified and increased by *Eugenius* the 4th.

The third Order is titled the brethren of St *Gregory de Alga*. This was ordained at *Venice* by *Laurence Justinian*, in the time of *Innocentius* the seventh, in the year of our Lord, 1407. with divers other Orders; which forasmuch as they rose suddenly, I will omit.

Bruno of *Colen*, that sometime read the Philosophy Lecture at *Paris*, did institute the Charterhouse Monks, in the Diocesse of *Gracionopolis*, at a place named *Carthusia*, in the year of our Lord one thousand and eighty, under *Gregory* the seventh. Their life was outwardly full of painted holinesse, in forbearing Flesh, Fasting, bread and water every Friday, full of solitarinesse, much silence, ever pinned in, and women were banished out of the house, with other semblable Ceremonies.

The *Carmelites* or white Friars, were as some say, begun in Mount *Carmelus*, after the example of *Elias* the Prophet, which lived there long solitary, that they were first assembled together by *Almericus* Bishop of *Antioch*, the year of our Lord, one thousand one hundred and seventy, in the time of *Alexander* the third, and they were also called our Lady Friars, of a Chappel of our Lady, that was in the Hill *Carmelus*. Nevertheless about four hundred years after, in the time of *Innocentius* the third, they were reformed by *Albertus* Bishop of *Hierusalem*, according to the rule of *Basilius* and the colour of their coat was turned into white by

Honorius

*Carmelites
cloathing is
changed.*

Honorius the third, where before it was Ruffer.

The other of *Premonstratenses* was instituted in the Diocesse of *Lauduno*, by *Northbergus* a Priest: and the Precepts of that covent, were gathered out of St *Augustines* rules, and admitted for good by *Calixtus* the second, in the year of our Lord 1120.

The Crouch, or Crosse Friers began about the year of our Lord, 1215. by the device of *Syracus* Bishop of *Jerusalem*, which shewed *Helen* mother of *Constantine*, where the Crosse lay hid, and in memorial of the Cross, he caused this brotherhood and Colledge of Friers to bear the Cross; and yet they never knew what the Cross weighed in their bodies or in their hearts, and forasmuch as they were sore wasted, *Innocentius* the third renewed the Religion.

CHAP. IV.

*Black and Grey-Fryers, the Trinity-order,
Brigidians, Jesuits, new Hermites,
and Bonhommes.*

ABout the time of *Innocentius* the third, arose two famous founders, of two superstitious Sects, I mean *Dominick* the Spaniard, and *Francis* the Italian, of the Country of *Umbria*. *Dominick*, at the first was a Canon; but because he could not suffer to have a superiour, and was also weary of the Cloyster, he invented a new fraternity, named *Dominicans*, Black-Fryers, or Fryers-Preachers, because they had the charge to preach the Gospel, without mixture of any Pharisaical leaven. The new guise of their Vesture, made innocent *Innocentius* to wonder.

Dominick
is Canoniz-
ed.

But *Honorius* the third by his Bull honourably admitted them, the year of our Lord 1220; and *Gregory* the 9th put the matter all out of doubt, canonized *Dominick*, and by his Bull under Lead, allowed him for a Saint.

Frances, that was first of the Friars *Augustines*, thinking that sect not to be sufficiently

sufficiently furnished with Hypocrisie, began a new trade of living, in the *Mount Appenninus*, in a place named commonly *Lauerna*: doubtless a ground worthy for such a foundation, as was beside the Word of God; it was set up in the time of *Honorius* aforesaid. They were named *Minoribes*, of the humility, and lowliness of heart, that they should have; but that was small regarded, and farthest from their study. Two years after the year of our Lord God, 1229, *Francis* was sanctified by *Gregory*, and made a Saint. *Franciscans* afterward fell at contention for the rules of their profession. They that failed somewhat of the unperfect perfection of them, retained the name of *Minorites* still; the other entituled themselves *Observants*, more worthy to be called *Obstinate*.

Francis is made a Saint.

The latter fellows were brought into England by King *Edward* the 4th, and were greatly enhanced by the famous Prince, King *Henry* the 7th.

At the same time was *Clara* the Virgin, Countrey-woman to Saint *Francis*, which was a great Foundress of Nuns, of the same Rule that *Francis* gave his Covent: of them sprung the bastard *Penitencer's*

Penitencers in the dayes of *John* the 22, and the year of our Lord 1315.

The Order of the Trinity under *Innocentius*, was begun by *John Massa*, and *Felix Anachorita* in *France* in the Country of *Meldine*. Then also was founded, or else not long after, in the time of *Martin* the fourth, the Religion of Virgins or Servants, by one *Philip* of *Florenca*, a Physitian; and *Benedict* the 11th, confirmed it, in the year of our Lord, 385.

The Order of *Brigidians*, was instituted by *Brigidia* a Widow, that was Princess of *Succa* under *Urban* the 5th, in the year of our Lord 1370, it was as well of men as women, albeit they dwelt severally by themselves.

The Family of *Jesuits*, was the Invention of *Johannes Columbinus*, in the City of *Senes*, in the time of the same *Urban*, the year of our Lord 1368; they were no Priests, nor consecrated persons, but were men of the lay sort, given and addicted to prayer, and had the name of *Jesuits*, because that name of *Jesus*, should be often in their mouth; they be much like to our *Beads-men* in *England*.

The Sect of new *Hermites* began in *Urbis*,

Urbis, a City in Italy, in the Countrey of Umbria, where *Polidore Virgil* was born; and was the device of one *Petrus* an *Hetrurian*, and they had in the same City a goodly Hospitall or Guild-Hall.

The *Bonhomies* were intituled in *England* by *Edmund* son of *Richard* Earl of *Cornwall*, which was brother to *Henry* the third, and was elected King of the Romans, and heir apparent to the Empire, by the principal Electors about the year of our Lord 1257. The speciall head place of that Religion was *Astrige*, where the noble King *Henry* the eighth hath now a goodly Palace. This *Edmund* brought the blood of our Saviour, as it was said, into the Realm.

CHAP. V.

*The original of sacred Knights, and
white sect.*

WHilest the City of Jerusalem, before our Christian men had conquered it, in the year of our Lord, 1099, was in subjection to the *Saracens*, the Latine Christians, that lived there tributaries, purchased a licence

*Grave-keepers, or
Sepulchre-Knights.*

to build near unto the Holy Sepulchre dwelling houses, and among other they made an Hospital of our Lady to receive the strange Pilgrims, and appointed a Provost to entertain them,

This was in *Silvester* the first his time, the year of our Lord three hundred twenty and four; and renewed, the year of Christ one thousand three hundred ninety and seven, in the time of *Celestine* the third, Bishop of *Rome*.

After the pattern of this house, was devised a like house of Virgins in memorial of *Mary Magdalen*, to receive the Women that resorted thither. It began in the 2d *Urbanus* dayes, the year of our Lord 1099. Notwithstanding because the multitude of Latine Pilgrimes waxed very great, they builded three Hospitals of Saint *John Baptist*, as some say; Albeit, some think it was of *John Eleemosinarius*, that was the Patriarch of *Alexandria*, in the reign of the Emperour *Phocas*. This Sect one *Gerardus* adorned with a white Cross in a black vesture: grand Captain of these Knights was *Ramundus*, when *Clement* the fifth had the See of *Rome*, about the year of our Lord 1310, yet some affirm that the beginning of them was in the

3d *Alexanders* dayes, the year of Christ one thousand one hundred seventy and nine: and they be called of the order of *the Rhodes*, *Saint John*, or Knights of the *Rhodes*, because they won the *Rhodes* from the *Turks*, which afterwards they lost again in *January*, in the year of our Salvation, one thousand five hundred twenty three, albeit, they did long defend it manfully.

The *Templers* order was begun in *Germany* the second his dayes, in the year of Christ's Incarnation, one thousand one hundred twenty and eight, by *Hugo Paganus*, and *Gaufridus de sancto Alexandro*: they were named *Templers*, because they kept in a part of the buildings near to the Temple, they kept *Bernardus* rule in their living. But *Clement* the fifth deposed them, partly for that they renounced the Faith, and conspired with the *Turks*, and partly for other notable crimes.

The order of *Tentonicks*, or *Dutch Lords*, began in *Jerusalem* by a *Dutch* man whose name is not known; Their office was to fight against the enemies of Christ's Cross, it began in the dayes of *Clement* the third, the year of Christ's incarnation

*Knights of
St James.*

carnation 1190. *Petrus Ferdinandus* a Spaniard began the order of Saint James Knights, that lived after St *Austins* rule, under *Alexander* the third, and in the year of our Lord, one thousand one hundred and sixty, in the same Bishops dayes.

Sanctius a King, ordained the Faction of *Calatranean* Knights, which professed the rule of the *Cistercienses*.

Of the same profession be they of the Order of Jesus Christs Knights, which were instituted by *John* the 22th Bishop of that name, in *Portugall* to resist the *Saracens*.

*Knights of
St Mary de
Mercede.*

*Mountesi-
ans.*

Alexandrians brotherhood of Knights in the Realm of *Castile*, that began in *Gregory* the ninths time, about the year of our Salvation 1240, but who was Author of them is uncertain. *James* King of *Arragon* did found two sects of Knights, one named of S. *Mary*, de *Mercede*: the office of those was to ransom some such as were taken Prisoners in wars by the *Turks*: the other Sect is called *Montassan* Knights, and they wear a Red Cross. Both these Orders *Gregory* the 11th did allow, in the year of our Lord, 1000.

The

The Order of *Minimes* or least-brethren, were founded by one *Franciscus Poula* a *Sicilian*, after the example of *Francis* his *Minorites*.

The *Apostolike* brethren began in the year of our Lord 1260. by the institution of *Gerardus Sagarelus*, in the Town named *Perma* in *Lombardy* in the time of *Alexander* the fourth.

The white sect sprung up in the Alps, and descended into *Italy*, having a Priest for their Captain. But *Romifacius* perceiving they should do no good to his honourable estate if they continued, caused their Captain to be beheaded at *Viterbium*, as attainted of some Heresy, the year of our Lord 1400. They were a great number, and did no other thing but lament the state of Mankind, and bewail the sins of the people. There was of this fashion both men and Women, and were called the white sect, because they ware white cloathing.

CHAP. VI.

*The Ninivites, Assyrians, Antonians,
and Ceremonies.*

*Rites of Ni-
nevites.*

NO lesse superstition is in the fraterni-
nity of the Ninivites, although they
avaunt themselves to have received their
manner of living from the Apostles: for
the end of their doings is to work their
own Salvation by deeds satisfactory to
God, where in deed they derogate the
effect and power of Christs blood. The
Rites be specified with outward holiness:
as often assembling to prayer, by-
ring of Chauntry priests, supporting po-
verty, and be cloathed in sackcloath, and
scourge one another with whips.

Of this painted pennance they call
themselves *Ninevites*, as though they ap-
peased Gods wrath in the same wise, as
they of *Nineveh* did, where in deed they
had hearty contrition for their offences:
these have but pretended holiness and
penitence. They began under *Clement*
the third, the year of our Lord, one thou-
sand, 285.

The

The manner of their whipping came of the *Romane* sacrifices, and *Lupercalia*, whereof I spake before; for they used the same custome of a superstitious opinion: or, if a man would be curious in bolting out of the original of their beating, it may appear to have proceeded of an obervance of the *Egyptians*. For the usage was there, that whilest they offered a Cow with many Ceremonies to their great Idol, as *Herodotus* witnesseth, during the burning thereof, they should beat one another miserably with wands or rods.

An usage of the Egyptians.

The title of their fraternity came of the *Romans*, which had divers fellowships, as *Sodales Titii*, and *Fratres Arvales* that sacrificed to *Ceres*, goddess of Corn. Another sort there is, not onely idle, but also theevish, and they be called *Assyrians*, the same that we name commonly *Egyptians*. These, as all men have heard, and many have by experience proved, be so light fingered, that they will find two things, before they lose one.

The men by such pilfery, theft, and plain stealing, and Women by Palmestry, blessings, with like other sorcery, and witchcraft, furnished with lyes, se-

Crafts of the Egyptians.

T

duce

duce and deceive a great number of simple people in every Countrey and Region.

The Egyptians excuse.

And because they should have more liberty to speed their purposes, they say, It is their vow, and penance is given them to go in continual pilgrimage.

Goddess of Syria.

The occasion that these vagabonds stray thus abroad, came of an old Idol that they worshipped in their Paganism, named the Goddess of Syria, wherewith they used to gad from place to place to beg money, wine, milk, cheese, corn, and other stuff, as *Apuleius* writeth.

*Libro 8.
de asmo au-
reo.*

The same people now they be christened, play their parts in like manner with sundry subtilties: and what they get by lying, picking, stealing, bribing, they make money of; and so return home, laughing to scorn all those simple persons that they have thus deceived.

Seeing all other superstitions be abolished and rooted up, it is pity that this should take still effect, and be unpunished. The *Antonians* were a counterfeit of *Anthony's* perfection; but they differ as much from his holiness, as white from black; they have a T. on their breast, that meaneth *Tolle*, teaching them

to

to take what they can get, be it Cow, Ox, Calf, or Pigg; for they offer Swine to him, as they did sacrifice sheep to *Bell* in *Babylon*; they were instituted in the year of Christ 324.

The *Ceretanes* began in *Ceretum*, a City of *Umbria*, and they ever used to go a begging at the latter end of Harvest, when the Barns were stuff'd with corn; and so like drones devour that which others have gotten with the sweat of their browes.

Of these valiant beggers, there be in every place a great many: but I cannot tell what time they were instituted; and how soon they be put down, it skilleth not.

CHAP. VII.

The originall of Mahomer's Sect.

OF all these superstitious Sects before rehearsed, there is not one so diabolical, as the Sect of *Mabometans*, as well for the filthiness of all unlawfull lusts, as other outragious naughtinesse, that they occupied daily, to the great endamaging of Christendome, and encrease of their own infidelity.

Of this unreverent religion, *Mahomet* a Noble-man, born in *Arabia*, or as some report, in *Persia*, was authour: his father was an Heathen Idolater, and his Mother an Ismaelite: wherefore she had more perceivance of the Hebrewes law. This wicked plant, brought up and fostered under his Parents, and instructed like a mungrell in either of their lawes, became expert, and of a ready wit: And after the death of his father and mother, he was in household with one *Abdemonaples*, an Ismaelite, which put him in trust with his merchandise, and other affairs; and after

after his decease, he married his Mistress, a Widow. There he fell in acquaintance with the Monk *Sergius*, an heretick of *Nestorius's* sect, that fled from *Byzance* into *Arabia*: and by his counsel and advice, this *Mahomet*, about the year of our Lord five hundred and twenty; and the twelfth year of the reign of the Emperour *Heraclius*; began in *Arabia* to found a new sect, and by seditious Sermons seduced much and many Countries. He conquered by help of the Arabians divers Lands; and subdued them as Tributaries, and compelled them to live after the tradition of his laws, that he gathered out of the New and Old Testaments, and divers heresies of *Nicolaites*, *Manichees*, and *Sabellians*. He dyed the 40th year of his age, and his body was carried by the Saracens into a City of Persia, called *Mecha*, and laid in a Coffin of Iron.

Caliphas succeeded *Mahomet*; but he was deposed for his superstition, and another of the same name was substituted in his room.

Homar was the third that reigned; and he, after the conquest of the Persians,

flans, wan Hierusalem, and all Syria the year of our Lord 680, in the time of *Agathon* Bishop of Rome, and *Constantine* the 4th, Emperour. This Sect waxeth daily bigger and bigger, partly through the discord of Christian Princes; and partly by reason of our sinfull living, that daily groweth to greater enormities, that deserve the heavy hand of God over us.

The End of the Seventh Book.

Poli-



Polidore Virgil.

The Eighth BOOK.

CHAP. I.

*Of Reliques, Stations, the year of
Jubilee, Pardons.*

NOr long after the Mar-
tyrdome of *Peter* and
Paul, both many, and
that of divers sorts, as
well men as women, by
the example of their
constancy, were encouraged to suffer
sundry kinds of torments in several parts
of the World, for the maintaining of
Christian Religion. But namely in
T 4 Rome,

Many Bi-
shops of
Rome suffer-
ed Martyr-
dome.

Rome, much murder of innocent blood was committed of Tyrants by many manner of punishments, and a great number dyed in Christ's cause: among others, certain Bishops, to the number of thirty and two, were slain by extreame persecution, unless it were seven of them, which by death were prevented before they attained the Crown of Martyrs. Therefore considering that much Martyrs blood was spent, and that specially in Rome, and many from other places were conveyed thither; *Cletus* and *Anacletus*, Bishops there, did seriously go about to reverence them. For the one appointed a place where Martyrs should severally have their Sepulchres apart from the lay people; and the other by decree, denounced him accursed as sacrilegious, that by word or deed hindered mens devotion from visiting the Tombs of the Apostles.

Upon this occasion, *Calistus* the first, builded, beyond *Tyber*, a Church, in honour of our Lady: and *Constantine* Emperour, edified to *Peter*, *Paul*, and *Lawrence*, Temples. This matter was by *Gregory* the Saint set forward, to the increase of superstitious devotion: For he appointed the Letanies of Saints, with

Oratio nobis, to be sung with Masses in certain solemn dayes in the chief Temples of the City, promising them that repaired thither at such solemn Feasts, clean remission of sins by his pardon. And he named the pompons sacrifices, *Stations*, because they were celebrated on certain dayes limited and prescribed by Statute. *Bonifacius* the eighth, in the year of our Lord 1300, appointed the year of Jubilee, or grace, to be kept every hundred year with clean remission *a peccata et culpa*, to all them that visited the Temples of the Apostles *Peter* and *Paul*. And this was taken up of the example of the Hebrews, albeit they did keep it every 50. years; or else, as some think, he assigned the years according to the old Feasts of *Apollo* and *Diana*, which the Romans Heathen solemnized every hundred year; and of that they were called *Ludi seculares*. About fifty years after, *Clement* the sixth decreed, That it should be celebrated every fifty years, as the Hebrews rite was, because no man was able to attain the old Jubilee of an hundred years. Last of all, *Sextus* the fourth restrained the year of grace to the 25th year, and he himself kept it at that day, which
was

*Pardons
were profit-
able to the
purse.*

*Jubilee sent
into all
Countries.*

was in the year of Gods grace shewed by his Son Jesus Christ to the World, a thousand four hundred threescore and fifteen. About the same time, Pardons were much used; but who was the first author of them, I have not read in any Writer, saving that Saint Gregory (as I said before) proclaimed Pardons as a reward for them, that came to his Stations. This seed sown by Gregory, grew to a ripe Harvest in the time of Bonifacius the 9th, who reaped much money for that chaff. After this, Alexander the sixth, that was in the year of our Lord 1500, assigned the Jubilee and Stations to be had in sundry Provinces and Countries, to the intent, that lesse throng of people, and more thrife of money might come to Rome, and so the people should onely lose their money, and save their labour. But Moses was the first author of the Jubilee, as appeareth by Josephus in the Old Testament.

CHAP.

CHAP. II.

The Bishop of Romes Titles, Colledges of
Scribes, Sealing Bulls with Lead,
Annates.

FORasmuch as nothing is so decent for
a Priest as gentlenesse, nothing so
fit as lowlinesse, nothing more comely
then humbleness, according to the saying
of our Saviour, *Learn of me, for I am
meek and lowly in heart*, nor nothing
more against their order then pride and
arrogancy, Gregory the S. Bishop of
Rome, named himself *Servus servorum
Dei*, which thing he did not onely usurp
in Title, but also express in deed. This
name and preface was received and used
of his Successours, but his hearty meek-
ness was refused, as a thing that dimi-
nished their Pontifical estate. Cletus
added to *Salutem et Apostolicam benedi-
ctionem*, as a Salutation condigne and
appertaining to vertue and godliness,
and a resemblant to Christs greeting, *Christs*
which was *Peace be with you*; or of the *greeting.*
Hebrews, that used to say in their mee- *The He-*
tings, *Peace be with thee*: And this all *brews salu-*
our *ting.*

our Bishops have reserved to themselves as a peculiar saluting.

As concerning the Scribes that used to write the letters Apostolicall, where before time they were wont to write for nothing, or else asked very little; *John* the 22th, desirous to encrease and enlarge his substance, founded a Colledge of Scribes that should write and endite letters of their own device, and do other offices, but they must be chosen out of his own Clerks, and must pay and be dismissed of money, before they could be admitted to the room. He did also pay, (to those which had benefices of his gift and presentation) all such things, as belong to the Apostolical penitencers. *Bennet* the 12th devised first, and determined the price of Writs, and Bulls. The custome of sealing the Bishop of *Romes* Bulls with lead, was taken up by *Steven* the third, and *Hadrian* the first, to the intent they should endure longer, where before time the usage was, to Seal in wax with a Ring. And this was the year of our Lord 772, at which time *Hadrian* was Bishop: before those dayes I find no mention of sealing with Lead as before *Caroline Magnus*,

*Bulls sealed
with Lead.*

Magnus, none of the *Roman* Emperours sealed letters with Gold; *Pius* the second did create Breviators, and set them in an Order, which *Paul* deposed; but *Sextus* afterward renewed them, and also instituted a new Colledge of Solicitors, and Proctors, by whose Counsell and advice, all Bulls and grants were made and ratified. He also ordained 9 notaries of the Treasure Apostolical, and assigned to every of them certain fees and profits, that he might have speedy utterance of the rooms. *Innocentius* that succeeded next *Sextus*, devised the Colledge of Secretaries, and *Alexander* the sixth increased the number of writers of his Briefs, to the number of eighty and above.

The summoners and catch-poles, that were hangers unto those Breviators, were by *Nicolas* the third put out of office, lest all the poor sheep should be slay'd to the quick. But all this filled not so much the Popes Coffers in 7 years, as his *Annates* did in one. *Annates* he called the yearly revenues or half part of the fruits, of a Benefice or spiritual promotion, that he received of the new incumbents. These began first at his own Benefices,

Carolus Magnus
sealed first
with Gold.

A general
decree of
Anacres.

Benefices, whereof he was patron. And
Clement the fifth generally decreed it,
in the year of our Lord, 1305, Bonifacius
was the ninth, and John the 22th renewed
the Decree for fear of forgetting, because
it helpeth much the purse.

CHAP. III.

Of the Sect of Simoniakes, Hereticks,
and Schisms.

Simon profe-
red money for
to have pow-
er to give the
Holy Ghost.

Philip the Deacon, when he had by
his preaching, converted them at
Samaria to Christs Religion, among
many other, he turned one Simon a Ma-
gician and inchanter, and Baptised him.
In short space after, Peter and John
were sent thither, to confirm them in the
Faith, by giving them the Holy Ghost
through laying on of hands, this Simon
perceiving the feat of Peter, that he
could by laying on of hands, give the
Holy Ghost, profered to give a large
sum of money to have that power taught
him, whereas he should rather have ob-
tained it by Faith and godlinesse. Peter
moved at those words, with anger said,

Thy

Thy money shall turn to thy destruction,
because thou supposest the gift of God to
be bought with money; neither shalt thou
have any portion or deal of this charge, for
thy heart is not upright before God. Thus
rejected of his suit, he became a great
enemy to *Peter*, and in *Rome* seduced by
his Magick much people, insomuch that
he was taken and proclaimed by *Neroes*
Charter a god, with this title, *Simon de-*
us sanctus.

*Simon was
made a god.*

But *Peter* with the sword of Gods
word, after long conflict of words, and
contention of miracles, between the Ca-
pitol or Councel-chamber, and the
Mount *Aventine* caused that, as he was
by his Magical exorcisms lifted up, and
lying in the Ayre, he had such a fall that
he brake his Leg, and it cost him his life
in *Aretia*, where he lay at Surgery for
the healing of his leg.

*Simon did
fly in the
Ayre.
Simon brake
his Leg.*

Of him, all that buy and sell the gifts
of the Holy Ghost, and say the World
was not of the creation of God, but pro-
ceeded of a power above, were named
Simoniaks: and some call them that buy
or sell Benefices, and spiritual promoti-
ons, which thing (although it be often
used) is plainly forbidden by the Scrip-
tures.

tures. Next *Simon* succeeded his Disciple *Alexander*, a *Samaritan* born, which called himself a Saviour sent from heaven, to preserve and save men; and promised them that received his Baptism, should live immortally: he did more harm, and perverted more than his Master *Simon* had done.

In the same year the heresy of the *Niccolaitans* began, which taught that *VVives* should be used in common, as the *Anabaptists* do now at this time.

Then also *Corinthus* enterprised, to mix the new Law with the old, affirming, Circumcision ought to be observed and kept; and that after the Resurrection, men should live a thousand years in carnal lusts and pleasures. In those dayes *Ebion* his heresie brake out, which said, That Christ was not before his Mother. Against this fellow, *John* wrote his Gospel, last of all the Evangelists. About that time were other divers hereticks; as *Basilides*, that affirmed, there were two beginnings, principal causes of things contrary: and his Scholler *Marcion* a Stoician, that denied Christ to be the Son of God: and

Valentian,

**John did
write his
Gospel:
against
Ebion.**

Valentian, that said, Christ took no flesh of the Virgins body, but passed thorow her, as it were, through a Pipe or Conduit. Then also *Adomant* named himself, the Comforter, or Holy Ghost. *Apollon* was then also, which said, Christ was but a phantasie in the sight of men: and *Sabellius*, that said, the Father, the Son, and the Holy Ghost, were but one Person: and *Paulus Samosatenus*, which denyed the two Natures to be in Christ, and that he began but of his Mother, and that she had after him more children by *Ioseph*. And thus began Hereticks first to spring up. As for Schisms, which sprung of such heresies and erroneous opinions, *Novatianus* a Priest of Rome was the first author, in the year of our Lord 253, in the time of *Cornelius* Bishop of Rome: He named his disciples *Mundi*, that is, pure and clean; and he asserted, that offenders ought not to be admitted, but rejected, although they were penitent for their sins: Which opinion, the Anabaptists now maintain. He was condemned by *Cornelius* Bishop of Rome, as an heretick, with all his adherents. About 80 years after, in the reign of *Constantine* the Great, *Ar-*

rima a Priest of *Alexandria*, was the beginner of a Sect and Schism, that denyed the Son to be of the substance of God the Father; but this was convict in the Council of *Nicene*, albeit not extinct.

The third Schism was, when *Damasus* was Bishop of Rome, wherein they contended, not only with voyces and words, but also with violence and weapons, by reason of the ambition of the Bishops there assembled. Other Schisms have sprung in our time, to the great disquietness and confusion of Christian Religion, and destruction of Commonwealths, which I pray God may be redressed and stayed, to the honour of Him, to the confirmation of the faithful, to the subversion of hypocrisie, to the advancement of Gods Word, to the mitigating of the trouble of publike weale, to the establishment of perpetual unity of heart, and continual peace, all dissension and war extinguished.

*Schisms of
later times.*

CHAP.

CHAP. IV.

*When the first General Council was kept,
and which were allowed by the
Fathers.*

THe custome of assembling Coun-
cils, to take deliberation of things
doubtfull, or matters serious, is
of great ancientry, as well among the
Hebrews, as other Nations: And by
such a manner of Council, was *Matthias* *Matthias*
surrogated and substituted in the stead of *electd by a*
Judas, into the number of the Apostles. *Council.*
And by a Council holden at Jerusalem.
the Apostles discharged the Gentiles of
Moses's law.

Cornelius was the first, as plainly ap-
peareth, that called together any Coun-
cil; and that was in Rome, of 600 Bi-
shops, and as many Priests, with a great
multitude of Deacons. In this Coun-
cil, the heresie of the *Novatians* was
convicted. And at the same time sate
also a Council at *Carthage*, where Saint
Cyprian was Bishop. *Eusebius* writeth
also, That once in the dayes of *Dionysius*,
and likewise in the time of *Felix*, the
Fathers summoned another Council at
V 2 *Antioch,*

Antioch, to condemn *Paul Samosaten*, which denyed the two Natures of Christ, as is aforesaid.

*Council of
Nicea.*

Five other Councils were celebrated in the reign of *Constantine* the Emperour, and all were in *Greece*; One at *Nicea*, a City of *Bithine*, where were gathered 318 Bishops to confute *Arrin* and his Sect. This was the year of Christ 324, the same time that *Sylvestre* the First was Bishop of *Rome*.

*Council at
Constanti-
nople.*

The second was at *Constantinople*, when *Damasus* was Bishop of *Rome*, wherein *Macedonius* and *Eudoxas* were condemned, because they did deny the Holy Ghost to be God.

*Council at
Ephesus.*

The third was at *Ephesus*, *Celestine* the First then occupying the See of *Rome*. There, was *Nestor's* heresie abolished, that said, *Mary* the Virgin was Mother of Christ a man, but not as he was of God; and that the Person of the Godhead and his Manhood were two sundry Persons.

*Council at
Chalcedon.*

The fourth was at *Chalcedonie*, under *Leo* the First, where *Eutyches* an heretick was condemned: These four, *Saint Gregory* thought worthy to be admitted and allowed to the establishing of our Religion.

The fifth was solemnly kept at *Bizance*, at the Commandment of *Vigilius* Bishop of Rome: and in this was *Theodorus* reasoned with, which affirmed, that *Mary* did bear onely a man, and not God and man; for that cause the Council there then decreed, That Christ's Mother should be called *Theotocos*, or *Deipara*, that is, Bearer of God: and the Acts of this Council were received by *Gregory*.

Council at
Bizance.

The sixth Council, *Constantine* the fourth, at the request and suit of *Agathon*, called also at Bizance, where 200 Bishops condemned *Macarius* of Antioch. This Council was accepted by *Hadrian* the First. That no Council might be legitimate, or lawfully assembled without the Bishop of Rome's consent and assent, was the constitution and decree of *Marcellus* the First; and afterward, *Julius Damasus*, and *Gregory*, ratified the same.

Martin the Fifth made a Law, That every tenth year the Bishop of Rome, and all Christian Princes should meet together, to consult of matters concerning our Religion and Christian Faith. It was decreed at the Council of Nicene, That every Bishop should twice yearly

have a Synod or Senes general wīthin his Diocess, to correct and reform such things as were out of order. But now the matter is so handled, that Senes, be onely Courts to gather their Senage and Proxy; with a Procession, and a Sermon that the half understand not: other correction I hear of none.

CHAP. V.

*Of the first persecutors of Christians;
and first Martyrs.*

*Christ was a
witnessse of
the truth.*

CH R I S T, which came into this World, and was Incarnate, to bear witnessse unto the truth, bad for his true testimony, great envy of the Jews; insomuch, that they persecuted him to the vile death of the Crois, for his earnest record and report of the truth: and they did no lesse pursue the Apostles and Messengers of the truth. For when they, following the example of their Master, did openly declare the Word of truth, and namely *Peter* did sorely rebuke the wickednesse of the Jewes, in
putting

putting to death Christ the author of life, advertising them to repent and amend: the Jewes were so furious, that first they murdered *Stephen*, as the *Acts of the Apostles* testifie, because he was a vehement witness of the truth. This *Stephen* did two years continually, after Christ's death, dispute with all the Learned men of *Alexandria, Cyrene, Cilicia, and Asia*, and by heavenly wisdom, confounded their worldly reasons, and humane learning. Wherefore they were so sore vexed with hate and malice against him, that they violently thrust him out of the City, and then cruelly stoned him to death. Thus *Stephen* was the first open maintainer and defender of our Christian Religion. Afterward, as *Luke* telleth, so bitter and sharp persecution did burst out against the Christians that were in *Jerusalem*, that they were enforced to stray abroad, and were scattered throughout all *Jewry* and *Samarina*, saving that the Apostles remained and sojourned still at *Jerusalem*. Notwithstanding, this persecution was the occasion of great furtherance of the Gospel, by reason they ceased not, but preached still the word every where,

Stephen
disputed
with all the
Learned
men of J. W.
ry.

Stephen is
stoned to
death.

Stephen first
open defen-
der of our
faith.

*Nero first
persecutor of
of all the
Heathen
Princes.*

*Half Rome
was burned
by Nero.*

with great increase, and augmenting of the faithfull number.

Among the Heathen Nations, *Nero* was the first Prince that persecuted our Religion universally, and put *Peter* and *Paul* to death, and consequently many other innocents were slain cruelly. For when of a devillish mind that he had, he could not spare even his Country; but either for displeasure of the ruinous houses, which grieved him to behold, or else desirous to see a resemblance of the burning of *Troy*, he set on fire the most part of the City of Rome, with so huge a flame, that it burned six dayes, and six nights continually, to the impoverishing of many thousands of rich Citizens. Then to mitigate the shamefull and abominable deed, and to stint the bruit and slanderous report, that went on him for that flagitious fact, there were forged false witnesses, to say, the Christian men did this act; and so, many simple innocents smarted for that Tyrant's pleasure: and to obdurate himself in mischief, he proclaimed an open Persecution against all that professed the Name of Christ. Not long after, *Domitian* renewed another affliction of the Christians;

Christians; and *Trajanus* raised the fourth. *Marcus Antonius*, and *Lucius Aurelius Commodus* stirred up the fifth Persecution. *Elus Pertinax* moved the sixth. *Maximinus* procured the seventh. *Decius*, the eighth. *Valerianus* the ninth. *Aurelianus* caused the tenth. And *Dioclesianus* began the eleventh, which was sorest, sharpest, and of longer continuance then any of all the rest: in such sort, that Scripture-books were burned, and Churches plucked down, Christian Magistrates that did bear any office, were deposed, Souldiers were enforced to deny their faith; or else forego their goods, and forbear their lives, by a general Proclamation. Neither were the three cruel Tyrants. *Maxentius*, *Licinius*, and *Maximianus* behind with their parts, but were as busie as the best, to procure trouble to the Christian people.

Persecution done by the Emperour.

Dioclesian made the greatest Persecution.

Constantinus born in *England*, then *Constantin* called *Britain*, was the first Christian Emperour, that advanced and defended the causes of our Religion, and preserved Christian men in peace and quietness.

nus first defended the Christian Faith.

In all these Persecutions, many did suffer

Stephen
was the first
Martyr.

suffer Martyrdome, as divers Historie record; but *Stephen* was the first Martyr of the New Testament. For *John Baptist* died before the consummation of the old Law: After this example many other ensued, and sustained like crosses for the truth sake; which all now reign with God. To whom alone be all glory, honour, and praise, world without end. So be it.

The End of the Eighth Book,

Poli-



Polidore Virgil.

The Ninth BOOK.

CHAR. I.

*Of Buttons, and other Garments of
the Ancients.*

THe Invention of a Button is a thing worthy of consideration, wherewith the Antients did fasten their Coats together, or sometimes their Girdles. In its lowest part it had the biggest circumference, and so went smaller towards the top like a Pyramide; it was made and joyned to the rayment with a Golden or Brazen thred, that it might without

out difficulty be moved backwards and foreward.

The most noble and rich men had their Buttons made of Gold. The mean sort of people used Silver. The poorest Brasse or Iron. Souldiers did wear Silver Buttons. But *Aurelianus* at first allowed them to be made of Gold for his Souldiers (as *Vopiscus* testifies). Emperours had the summity or top of their Buttons made of Jewels, and sometimes the whole Button it self. The Emperour *Leo* commanded that souldiers should use such Buttons as were onely precious for Gold, and rare workmanship, but not such as were enriched with jewels, because those did belong to the use and ornament of the Emperour onely. Commanders among other rewards, were wont to give a Golden Button to those Souldiers that had fought with a generous and stout courage, as *Livy* often mentioneth.

Short Coats.

The Ancients used to wear a short Coat under their Gowns, such as Deacons, and Sub Deacons use, and all did gird them except the Senatours, who did wear a purple Coat called *Latus-Clavus*. For they fastned the sides of it together, with Golden Buttons, which were called

led

led in *Latine*, *Latus Clavos*, and therefore they did not gird their Coats. This kind of Garment was the token of Senators.

When it was cold, they did wear a Cloaks. Cloak under their Gowns which was fringed, and Knights most commonly used it, as *Isidore* declareth.

In Rainy weather, (as *Martial* saith) they did put on a Cloak made of Leather or skins, which they did wear above their Coat. They went without Hose to cover their legs, and for that cause when the dust remained on them, they washed them every day (as *Quintilian* asserts). *Pompey* having a swelling upon his shin, covered it with a binding of linnen, and a Bracelet, so that a certain man said in sport, that he ware that on his leg, which Kings did bear on their heads. Footmen did wear hose or leg-barnesse, which the *Latines* called *Caligae*, whence the Souldiers were called *Caligati*. Likewise they had short-Cloaks or Cassocks,, which fastned under their Chin, and when they were ready to fight, they cast it upon both their shoulders; and, that they might be nimble to resist their enemies, they girded it about them, (as *Plutarch* doth recire)

Noble.

Noble-men and horsemen, did put on Boots made of Hides, that came up to their knees; and from thence upwards, they were armed with Iron.

There is a great doubt risen, whether the Ancients used a covering for their heads or no: seeing that it is neither manifest in ancient coins nor statues. Certainly they used not a Hat, which represented the one half of an Egg shell, when it was cut in the midst, for that was given to such that were manumitted from their servitude. Moreover, *Suetonius* relates, that *Julius Caesar* having found that the deformity of baldness was obnoxious, because of the jeers of detractors, he accustomed to turn back the hair which grew behind his Crown to cover the baldness of his head: but when he could not hide it sufficiently by this means, he usurped the custom of wearing a Crown of Laurell continually; which care had been superfluous, if any covering for the head had been in use.

But this may be said that the invention of Hats was used to defend the people against the Sun. And on the contrary *Plutarch* writes that *Sylla* did rise to no man, nor uncover his head, but when

when *Pompey* came. *Varro* affirms, that according to the institutions of the Ancients, every one was to uncover his head to any Magistrate passing by, and that more for health then honour: which Controversy I will not determine, but leave this field to others, wherein they may exercise themselves.

It plainly appears, that in the year one thousand one hundred and seventy, there was a certain sort of Hats, that was black, and ascended smaller towards the top, like a *Pyramide*. And *Nicetas*, in the life of *Alexius Comnenus*, writeth, that when the Emperour *Andronicus Comnenus* was created, a certain Hat which he had, being taken off, in the place thereof there was a Purple or red Mitre put upon his head.

CHAP.

CHAP. III.

Of the Bezoar Stone.

Bezoar.

THe *Bezoar* Stone was unknown in former ages. Some suppose it to be the tears of a Hart, which, having devoured a Serpent, and casting it self into the water to expell the poyson, is wont to weep exceedingly: and then the tears being hardened, and fallen upon the Land, are said to be *Bezoar*. But that is false. Yet it is true, that those tears have that vertue, though it be not the right *Bezoar*, which is bred in *Manritania*, and hath wonderfull effects against any poyson.

Its power.

If you take twelve grains of it in wine, it utterly expels all sorts of poyson presently. It hath the same effects, if you lay it upon the bite of a Serpent: and it defends a man's person, so that no poyson can hurt him. It is good against the Plague, and pestilential Feavers, and its use is wonderfull in many diseases and infirmities. The *Arabians* had the knowledg of it first, as *Rhasis* saith, who writ of it, and lived in the reign of *Al*.

Al-Mansor, the great King of *Mauritania*. The Latines and Græcians never knew this pretious stone.

CHAP. III.

Of Alchymy.

A *Lehymia*, signifieth *Infusion* or *Steeping*; For *Chymia*, in Greek, denotes *Infusio* in Latine; and *Al*, is an *Arabian* Article, signifying *Hic*. *Alchymy*.

There is a great controversie when *Alchymy* was invented. For neither *Pliny* (though he was otherwise a most diligent author) nor any Greek or Latine Writer make any mention of it. But I believe that it is very ancient; for *Suidas* writeth, that the Art of *Alchymy* endured till the time of the *Argonauts*, when *Jason* went to take away the golden Fleece; which was nothing else then a certain book, that taught to turn other Mettals into gold: For those that invented that story, concealing its name, called it, the Golden Fleece.

The Egyptians professed that Art very much, in the reign of the Emperour

X

Dioclesian

Dioclesian: who, hating them, because they made an insurrection, burned their writings concerning their distilling of **Gold** and **Silver**, lest being made rich by this Art, and having gotten plenty of money, they should rebell again. The Emperour **Dioclesian** was created in the year 287; so that this Art was rather renewed, than new.

Many things were ingeniously invented in this our Age, which were totally in former times unknown.

Latten.

Among which **Latten**, which is called **Lato**, may be recorded; which is made bright with some certain powder which is mixed with it, and maketh the shining of the Metall, which is not reall; Because if a Spoon of the same **Latten** be dipped in the same powder, the pure brasse, as it was at first, will return to the sight; for the dust being consumed, it loseth the counterfeit brightnesse.

A Saphyre made white.

The Artists of Alchymy have invented a means to make a **Saphyr** white, so that it may seem to be Adamant: And so it is wont to be fastned in Rings, that no man, though never so skillfull, can discern it to be a **Saphyr**. I saw a tryal of it amongst the Lapidaries of **Venice**; for a dispute being risen, and a wager laid, Whether the

the Stone which was put in the Ring; were a Saphir or an Adamant; the answer was, it was an Adamant; and such as were skillfull in this Art, said that that Saphir could not be distinguished from an Adamant.

Alchymists also produce a certain kind of Tin, which you would think were true Silver, which being struck with a Hammer, remains firm and constant the same, but not in a Vessel, which is called *Lacopella*, or *Cupella*: and they have many other notable inventions.

*Tin like
Silver.*

Likewise they have found out strong waters, wherewith they separate Brasse from Silver and Gold, which could not be done in ancient times, (as *Ulpianus* the Lawyer affirms in *lib. 5. §. 3. ff. De rei vindicat.* Where he saith, that if Brasse were mixed with Gold, it could not be deducted. Those strong waters do wonderfully trouble the sight, when they separate Gold from Silver. For the Silver may be seen to ascend through the middle, as if it were some certain Column; and it is changed into green, red, and other colours, and at last it is scattered in the water, so that the Silver can be seen no more, but all is full of

Aqua-fortis

water, the Gold remaining in the Bottom.

Cupella.

The *Cupella* was lately found ; that admirable vessel is made of a bone of an Oxe. In this, Gold and Silver is put to be polished and purged of all spots and blemishes, wherein nothing but even the very pure refined Gold remains. The Gold or Silver being involved in a thin leaf of Lead, is cast into that little Vessel, which is put on the fire, and then the *Cupella* or little Vessel consumes all the other metall which is in it, but leaves the true Gold or Silver, which lyeth in the bottome without any mixture, untouched.

*whether Al-
chymy be
lawful or
not ?*

But there is a doubt whether Alchymy be lawfull or no ? And truly the interpreters, as well of the Civill, as spiritual or Canon Law, affirm with one consent ; that though at the first sight it may seem to be concluded negatively, forasmuch as it belongs to God alone to change one substance into another, because no man though of never so great fame, can perform that ; And therefore the Devill when he tempted Christ, as if he were in doubt, whether he were the Son of God, or no ; said, *If thou art the Son*

Son of God, canſe that theſe ſtones may be made bread, that is, Do ſomething which onely belongs to God to do. Yet they concluded at laſt, that *Alchymy* was lawfull. And upon this Argument, viz. becauſe all mettals proceed out of Sulphur and Quick-ſilver, which the Alchymiſts call *Mercury*, which if they receive Ayre, Water, and Heat ſufficient, are turned into Gold, but if they want a fit temper, that they cannot be brought to that perfection, then they make Silver, Tin, Lead, or Braſſe, according to the influence and diſpoſition of the Elements. Therefore humane Art doth not turn one ſubſtance into another, but heat and temperament; Sulphur and Quickſilver having the force and power to turn into Gold, and if it cannot be done by reaſon of ſome defect, then the Alchymiſts do ſupply that heat and temperament by their Art, which will bring the Sulphur into the ſubſtance of Gold, as well as if it had been natural. *John Andrea*, a noted interpreter of the Pontifical Law; writeth, that *Arnoldus de villa nova*, turned Braſs into little Rods of Gold, in the Roman Court, many Cardinals being preſent; and preſently departing, he left it to any

sort of trial. The Art may be true, but I believe that there are very few, yea, scarce one that is expert in it. For those that professe it, are either Fools, or much inclined to poverty. Therefore it is an ancient Proverb, *I never saw a rich Alchymist.*

CHAP. IV.

Of Distillation.

Distillation was invented after that the Roman Empire was established. It is credible, that it was found at the same time, in the exercise of *Alchymy*. Some say, that a certain Physitian, having a dish upon the Table full of hearbs, being suddenly called to visit a sick person, covered that dish with another, and then went away: but being returned, he found the uppermost dish moistned: and hence considering that he might easily extract juices, he bent his wit so far, that thence he made the beginning of Distillation. Others having imitated him, by practising that Art, have made it perfect. That Art is profitable, because out of it came Aquavita, Oyl of Cinnamon, and innumerable

merable other Liquors, which are of very great effect. By this means it happens that all those waters our of Succory, Capers, and other hearbs, which are wont to be administred to sick persons, are now distilled: whereas formerly they were onely boyled, and the Decoction given to the Patients.

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FINIS.

